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Zion's Herald.

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Zion's Herald.

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The Outlook.

The Master of Balliol.

Benjamin Jowett, one of the foremost classical scholars of Great Britain and the honored head of Balliol, the great college of Oxford, was born at Camberwell, London, in 1817, and died there Oct. 1. He will be remembered as one of the writers of "Essays and Reviews" a generation ago, and as the translator of Thucydides and Plato. For the first work he was roundly denounced as a heretic. In spite of that he wrote commentaries on the Epistles of St. Paul to the Galatians and Thessalonians which have received the favor of Christian scholars. But his enduring fame will rest on his marvelous translation of the "Dialogues" and the "Laws," by which, as Sir John Lubbock said, he has made Plato an English classic.

Outbreak in Morocco.

Of late the relations between the Spanish authorities and the natives in Morocco have been strained. To make themselves secure, the former decided to strengthen the fortifications at Melilla, a town on the northern coast of Morocco. Anticipating the movement of troops from Spain, 6,000 of the natives, on Oct. 2, attacked the fort garrisoned by not more than 400 men. The Spanish troops fought through the day without relief. At evening the citizens volunteered and organized to resist. The Moors then made a desperate attempt to carry the citadel. Though the insurgents carried Remington rifles, the Spanish artillery made terrible havoc in their ranks. When the enemy came close to the wall, the great gate swung open, and the cavalry charged with tremendous effect, breaking their ranks and making fearful slaughter. The attacking party belonged to the Riff tribe, in the mountains of northern Morocco, over whom the Sultan has slight control. The offending tribe will no doubt be severely handled by the Spanish authorities, to prevent similar outbreaks in the future. Troops from Spain are hastening to the scene of action in considerable numbers; and meantime the Moors have sued for peace. The loss on the Moorish side has been very considerable.

The Plebiscite of Ontario.

In intelligence, enterprise and real stamina of character Ontario leads in the Dominion of Canada. We see this, for one thing, in the advance of the temperance sentiment. The prohibitory idea has taken a strong hold upon the people. To ascertain the real strength of their conviction a plebiscite has been ordered for December and January next. The convention of prohibitionists, held last week in Toronto, really began the campaign of reform. The vote to be taken will have no legal effect, but will ascertain somewhat more definitely the will of the people on the abstract question. It is like the Swiss Referendum before the passage of the law. A strong majority either way cannot fail to determine the course of Parliament, while a light vote or a small majority would leave the members free to act on their individual preferences. One thing is certain, the people of Ontario are moving, in ever-increasing force, on the saloon as the great curse of the country which ought to be suppressed.

The Gulf Hurricane.

On Oct. 3 another unprecedented tempest raged in the far South. The path of the storm extended along the Gulf in lower Louisiana, Mississippi and Alabama. The centres of utmost violence were in the Plaquemine and St. Bernard parishes, at the mouth of the Mississippi below New Orleans, and at Biloxi and Mobile. The coast there is low and the land level far in from tide water. As a result, the uplifted floods swept like a besom over vast sections, destroying crops and stock, and sweeping away the frail habitations of the fishermen and agricultural laborers. The country was a garden in many places before the cyclone, and now utter desolation extends along its track. The property destroyed is estimated at $5,000,000. More than two thousand lives were lost, and vast numbers of the living are left in a destitute condition — homeless, hungry and naked, making a fresh call for large charity. The destitution will be long felt, and the repair of the damage will be slow. As the path of the storm followed the shore, its violence was not felt in New Orleans; but in Biloxi not less than eight hundred perished, and much property was destroyed. At Mobile the movement was very strong, causing much damage in the city and vicinity.

EPWORTH LEAGUE.

Fourth Annual Convention of First General Conference District.

REV FREDERICK N. UPHAM.

HISTORIC Plymouth, the home of the Pilgrims, welcomed and most hospitably entertained a thronging host of enthusiastic young Methodists last Tuesday and Wednesday, Oct. 3 and 4. The Epworth conventions are coming to be the Young Folks' Annual Conferences. The connectional spirit enthuses, the loyal fervor is enhanced, and Wesley's sons and daughters come to glory more and more in their blessed heritage.

The First District comprises the six New England Conferences and the Italy Conference. One hundred and twenty-nine chapters sent 441 delegates. If any mistake be made in these figures, it is not a large one, for they were carefully gathered. Vermont from her Green Mountains sent 3 delegates to represent as many Leagues. New Hampshire's sturdy Methodists had 24 of her best to speak for ten chapters. Maine was not behind in the quality of her 23 from eight societies. Little Rhody mustered 39 from a full dozen churches; Eastern Connecticut sent 18 delegates from four churches; while Massachusetts enrolled 334 happy Epworthians from ninety-two pastoral charges.

The town needs no eulogistic mention. To attempt it were "a work of supererogation." We leave Plymouth Rock safely grounded in its sandy bed and more securely ensconced in the hearts of a loyal American people, and pass on to the church.

Plymouth Methodists have good sense. They have put the church edifice on the principal street, and on a corner too, and, best of all, right in front of the Court House Square, the chief place of all the town. And, further, they have a church for work — every part of it means something. The arrangements for the entertainment of the guests were thoroughly perfected and as thoroughly carried out. Decorations were in good taste. A dainty souvenir table found many customers, and somebody must have "turned many an honest penny."

Promptly at 2 o'clock Tuesday afternoon the

Convention Opened,

with Rev. Geo. S. Butters, the president, in the chair. Rev. O. A. Farley, of Whitman, conducted the devotions. Bros. Butters and Knight also offered fervent prayer. The welcome needed no voicing, but still it was best to have a speech; and who could do it better than the pastor of the church, Rev. J. H. Newland? He did it finely. "Plymouth Rock," he said, "welcomes you today. Plymouth Rock welcomes the foreigner because it is itself a foreigner to the geological formation of this coast. The famous bowlder was brought down to this spot by the ice floes from the north." In conclusion he presented the presiding officer with a gavel made from the wood of the old "town tree," which fell in 1885. The response was by Rev. Geo. S. Butters. "We are glad," he said, "to come to this grand old town. Our hearts have thrilled as we have read the story of the Pilgrims. We have heard also of the remarkable work of the Plymouth Chapter. We do not come to instruct the people of Plymouth in matters of theology, but we hope to get inspiration from you and add some inspiration to your lives."

The convention machinery was well oiled and in good running order in a few minutes. In fact, promptness characterized every session. After the appointment of various committees the convention once again engaged in prayer and hearty song, preparatory to hearing

The Convention Sermon.

The committee of arrangements were most fortunate in their choice of a preacher — Rev. Dr. Olin A. Curtis, professor of Systematic Theology in Boston University. The occasion was one of which any man might be proud — an unusual opportunity for far-reaching influences. To the height of the hour Dr. Curtis at once arose, and maintained throughout his entire sermon an elevated, inspiring thoughtfulness and a most lucid and powerful expression.

The text was 2 Timothy 4:7: "I have kept the faith." Long before faith we find the *spirit* of faith. This spirit is instinctive in all men. Even among many of the lower orders of creation something akin to this spirit is apparent. One has said somewhat extravagantly, yet suggestively, "Every bird that builds its nest tries to tell the name of God." Skepticism is, therefore, an abnormal thing — no root down at the bottom of things. We bring faith as one of those things with which we are born. The Professor here quoted from Emerson's Threnody, and said that while it was not distinctively a Christian poem, it expressed the *crisis* to which every thinking person must come — faith in the future, or sight of the present. The close distinction between the man of faith and the man of presumption must be made. The former goes out into the unseen, but keeps fast hold of the seen; the latter fools with the facts and is a meddler with reality. Ferris kept close to every law of mechanics, but made a large venture into the hitherto unaccomplished. So with the man of faith. Like the Ferris Wheel he has a mighty foundation with an equally bold venture toward the skies. This venture of faith is made upon the basis of holiness, not upon mere reality or utility. Upon this principle true prayer is offered. I personally believe that prayer has just as much physical power as in the days of Elijah. "Thy will be done" underlies all true supplication. The early saints never once thought that they could harness the Holy Ghost to their own wagon of prosperity. Prayer is often selfish. The farmer prays for his turnips. All our hopes and longings are to be breathed out to God with a venture of faith in the spirit of holy, calm submission to the divine will. The highest venture is to believe in the personal God. It can't be proven.

Paul speaks in this text of a peculiar faith — "the faith," that is, the Christian faith. This Christian faith is exercised toward three objects: 1. Jesus Christ as a personal Saviour; 2. The Gospel facts; 3. The Gospel doctrines. Faith must venture upon a holy God, and hence must be made with consciousness of sin. Vice differs from sin. Vice is the violation of your own standard; sin, the violation of God's law. I believe in Christian evidences. I teach them, and, of course, ought to believe in them. Yet I don't think they of themselves ever brought a soul to loving trust in Christ. "I am to blame," must be the cry of every heart coming to the Lord; hence repentance before faith. Scientific men must repent as well as any mediocre fellow. Then Paul speaks of *keeping the faith* — "I have *kept* the faith." It can be kept even in this materialistic age. There are statesmen, there are heroes, there are pure-hearted, noble-minded women. Don't doubt it. Believe it. Don't be ashamed of the deep instincts. "The victory is in believing." Keep the Christian faith.

Gospel facts blossom out into Christian doctrines. The supernatural birth, the resurrection from the grave, and the ascension to heaven are in the Book — so we must accept them. From them glorious doctrines spring as the flower from the bulb. Let the spirit of the Pilgrims inspire us to *believe*, to believe much, to believe in God! Would that we could fill the country solid full of Pilgrims!

The hearty amens that accompanied the delivering of the Professor's sermon were but the forerunner of the holy enthusiasm which broke out at its close, when as if from one soul, in grand old Coronation, "All hail the power of Jesus' name" broke forth in ringing melody.

The benediction was pronounced by Rev. Walter Ela, presiding elder of the New Bedford District.

Then came the time for

The Walks about Plymouth.

These walks were undertaken with much of the reverence and enthusiasm that would characterize a "walk about Zion;" for is not this "holy ground?" With banners aloft — more than a score of them — a long line of Epworthians filed two by two along the historic streets. At the National Monument Bro. Newland gave an interesting historical address. Thence on to Burial Hill, and again the march is taken up to New England's holiest shrine — Plymouth Rock. Round this sacred spot a reverential throng gathered. A Psalm was read responsively. How the inspired words thrilled many a heart as they were devoutly spoken: —

Audience — And He brought forth His people with joy, and His chosen with gladness.

Leader — And gave them the lands of the heathen: and they inherited the labor of the people;

Audience — That they might observe His statutes and keep His laws. Praise ye the Lord!

Miss Mary B. Magee, of Plymouth, recited, with feeling and effect, "The Breaking Waves Dashed High." Faber's heroic hymn, "Faith of Our Fathers," was sung with enthusiastic fervor. Rev. Geo. E. Brightman, of Attleboro, Mass., made a most appropriate and every way beautiful address, full of historic incident and patriotic appeal. It was a memorable hour.

Early in the evening the delegates gathered at the church and spent a half-hour in social conversation till 7.15 o'clock, when the procession moved towards the Armory of the Standish Guards. Two by two a great company walked in step to this immense hall. Fully nine hundred people were there. The expressive mottoes of the League were gracefully arranged along the galleries, where festoons of "fir tree and box together" made the place "glorious."

The feature of the first hour was

Dr. Kendig's Address

on "Methodism Historically Defined." For sixty minutes he held the unflagging interest of his great audience as he successively unfolded the thoughts that Methodism is a Providence, an Experience, a Conviction, and a Singing Evangel. The force and aptness of the speaker's address gave every word weight. The impression was deep. Dr. Kendig is a welcome visitor always in New England.

Dr. L. B. Bates, of East Boston, the master of altar services, stepped to the front, and in a powerful exhortation urged immediate acceptance of Jesus on the part of sinners, and instant obedience from believers. The extemporized altar had a number of seekers after the Lord, and many who came for a fuller consecration. It was a hallowed hour.

Wednesday morning dawned with clouds and mist, but the enthusiasm was neither darkened nor dampened, for at 6 o'clock two hundred people gathered for

The Love Feast.

Bro. Butters led like a veteran in skill and a youth in vigor. One hundred and sixteen glad, ringing testimonies were given, many prayers were offered, while happy Gospel melodies gave added spirit to the hour. This was a splendid preparation for the regular exercises, which began at 9 o'clock.

Rev. John A. Bowler, of New Hampshire, conducted the morning prayer service. Mr. W. M. Flanders, the treasurer, reported all bills paid and $55 on hand. Of the 700 chapters — in round numbers — only 343 have made any reply to the request for funds. Nearly 50 per cent., therefore, are delinquent.

Rev. F. H. Knight, general secretary, spoke of the difficulty in getting at accurate statistics because of carelessness in returning the figures. The League throughout the district has reached the limit that could reasonably be expected at present, so that all growth

Rev. F. H. Knight.

Rev. Frederick Harrison Knight, the newly-elected president of the First General Conference District Epworth League, was born in Saco, Maine. He received the degree of A. B. after a course of study at Dartmouth College, and in 1885 he graduaed as a Bachelor of Sacred Theology from the Theological School of Boston University. He preached in the Vermont Conference for a brief time, and has held very successful pastorates in Wollaston, Jamaica Plain and Springfield in the New England Conference. He is now serving upon his third year of a prosperous term at Grace Church, Springfield. For several years he has been general secretary of the First District, and his promotion to the presidency is both natural and merited. As a speaker Mr. Knight is keen, thoughtful, and always interesting. He believes in aggressive Christianity.

hereafter must be somewhat proportionate to the growth of the churches. In nearly all the places of any size chapters are instituted. From many churches come the cheering words that the League is giving great help to the pastors, especially in revival work. The varied departments are being fairly well worked, though lack of system and definiteness hinders greatly. Bro. Knight said that the Literary department "causes us more solicitude than all the others combined." He quoted from his correspondence a significant sentence regarding social work: "Do nothing in which we cannot glorify God and advance His kingdom." In this delicate part of the plan, the Social department, there is "not so much need of repression as direction." The Leagues were reported as doing splendidly in helping the churches financially, about $60,000 having been raised by the young people of New England Methodism last year, the larger part of which was given to church work.

President Butters made tender allusion to Mrs. Belle S. Goodwin, who at this moment was to speak, but who had heard the Saviour's voice saying, "Come up higher." Dr. Rogers led the hushed and tearful congregation in a fervent, spiritual prayer for blessing and peace to rest upon the afflicted home, and church, and League.

Next came an hour of peculiar interest, for it was a veritable

Council of War.

The successful conquerors from many a field of difficulty and discouragement came telling of triumphs "in His Name." From all departments and from every part of the field most cheering reports were given. A Gospel Carriage moves about the streets of Lowell, Mass.; a glorious work of grace proceeds through the help of the League at Marshfield, Mass.; a mission boat in Boston Harbor, manned by an Epworth crew from Dr. Bates' church, has visited 987 vessels and distributed 11,825 papers to the sailors, and all that since last April — these are just samples of the blessed activity.

Many papers were read, and not a single dull one in the list. Mrs. Hunt, of Melrose, Mass., gave a suggestive idea, that caused a smile, yet led to thought, when she said the League held meetings in the houses of their rich church members, where the furniture was fine and the ladies' dresses nice, because they believed in the "uplifting power of good clothes." Any comparison of these excellent papers would be odious. The convention thought so much of Rev. W. L. Hood's, of Cottage City, on "Junior Work," that it requested its publication.

The Gift of Tongues

was suggested as Rev. Gaetano Conte, a native Italian, and Rev. R. H. Walker, a "Hebrew of the Hebrews," stood together as Methodist preachers on the same platform. Bro. Conte has only been in this country about a month, yet he has a wonderfully good hold of the language for so short a time. In interesting words, made more so by the childlike effort for correctness and innocency, Bro. Conte make a fine speech, telling of his work among the Italians in Boston, of whom there are many thousands. He has already formed an *Italian Epworth League* of 150 members, and expects in six months to have an Italian Methodist Episcopal Church, whose father, he says, will be Methodism, and the young mother none other than the Epworth League. As he closed he said: "They of Italy salute you." That was a great moment.

Bro. Walker told of the Epworth Settlement and the work recently begun among the Jews. This news also roused the "amen" and "hallelujah."

Following this came Dr. J. D. Pickles, pastor of Trinity Church, Worcester, who held the audience with firm grasp while he discoursed eloquently upon this theme, "The Cross Our Symbol." How changed the symbol! Not now an emblem of shame, but the holy sign of highest glory. Wrought in beautiful embroidery upon priestly vestments and ecclesiastical ornament, shining in sunlit splendor from a thousand spires, worn by a myriad host of King's Daughters and Sons, and soon to be the honored emblem upon the breasts of a million Epworthians, —

> "All the light of sacred story
> Gathers round its head sublime."

Its four points suggested to the speaker four thoughts: 1. The symbol of God's full surrender to man. Upon the bloody heights of Golgotha the full, swelling tide of God's love to man reached its summit, and thence flowed down to the largest enrichment of all men. 2. The symbol of man's full surrender to God. He who takes this cross does so only with absolute denial of self in "full and glad surrender" to Him who died on Calvary. 3. The symbol of invincible service. It is the inspiration for hardship. Nothing is impossible if the cross be in view. Dr. Pickles feelingly told of the holy moment when in Jerusalem he bowed before the statue of the Christ just descended from the cross. The blessed cross draws all men and inspires heroism. 4. The symbol of present and everlasting victory. The crisis of the world's history was past when the shadows left the hill of Calvary. The royal note of victory rings through the centuries: "All things are yours . . . . ye are Christ's and Christ is God's." Everything that ever shall be achieved is to be laid down at the feet of Jesus. Hold aloft the holy symbol! Glory in its holy themes! Many an "amen" greeted the speaker as he pursued his address, and most hearty expressions of approval and enthusiasm pointed the eloquent peroration.

Miss Eddy, of the Plymouth Chapter, gave a suggestive paper on the secretary's work.

In the afternoon from 2 to 3 o'clock department meetings were held in various churches of the town. Delegates interested in special lines of work went where they thought they could be most helped.

Dr. Watkins and the Boys.

From 3 to 4 o'clock was an intensely interesting hour because Dr. T. Corwin Watkins, of Chelsea, Mass., had the floor. Eight manly young fellows in military dress, resplendent with gold braid and brass buttons, with military precision of step and mien, paraded up and down the church aisles, carrying a beautiful flag — the stars and stripes. A well-executed drill reflected credit on the officers and privates alike. The Bible drill was a fine exercise in question and answer upon Scripture themes. The convention with great applause showed its appreciation of the boys' splendid work. Dr. Watkins' address was characteristically bright and pungent, filled with much common sense and many practical suggestions.

An hour for business followed. Resolutions were reported and adopted. They recommended that increased attention be given by our Leagues to the Epworth Settlement in Boston, and suggested the appointment by every chapter of a committee to keep the members informed concerning the Settlement work. Also that September be taken as the time for election of officers. Uniformity in this is much needed. ZION'S HERALD and *Epworth Herald* were cordially commended. A kind appeal to Methodist Christian Endeavorers to at least cordially affiliate with the League was made. Finally, it was resolved that "in every possible way we will manifest our unalterable opposition to that perpetual enemy of all righteousness — the saloon!"

The committee on nominations reported through Dr. C. S. Rogers, of Boston, the following names. They were approved and the persons elected: —

President, REV. F. H. KNIGHT, Springfield, Mass.

1st Vice-president, MR. R. S. DOUGLASS, Plymouth, Mass.

2d Vice president, REV. I. P. CHASE, St. Johnsbury Centre, Vt.

3d Vice-president, Rev. W. J. YATES, New London, Conn.

4th Vice-president, Mr. JOHN LEGG, Worcester, Mass.

General Secretary, REV. FREDERICK N. UPHAM, Roslindale, Boston, Mass.

Recording Secretary, REV. MERRITT C. BEALE, Boston, Mass.

Treasurer, MR. W. M. FLANDERS, Newton Centre, Mass.

Auditor, MR. F. H. ALBEE, Boston.

Supt. of Junior Leagues, MRS. ANNIE E. SMILEY, Ipswich, Mass.

After Rev. W. I. Haven had offered a comprehensive and tender prayer, the convention adjourned *sine die*.

The Reception.

Though the convention had nominally adjourned, a great many stayed over to the splendid reception given to the delegates by the local League. The Plymouth brass band headed a long procession of Epworth young people, and led them with stirring music from the church to the Armory of the Standish Guards. An immense company greeted the newly-elected officers, who sat as composedly as modest men could upon the elevated platform, "the observed of all observers."

Pastor Newland undertook the unbottling of the effervescent, official oratory, and he did pretty well, escaping with scarce a hit from flying *bon mot* or mild retort. The band furnished fine music and the young ladies elegant refreshments. The brethren just elected — Sister Smiley had gone home — took their stand before the platform, and the Methodistic processional and hand-shaking began.

The whole affair was finely planned and perfectly carried out.

Personalia.

— Rev. George E. Brightman and Mrs. Brightman seemed to be holding a continuous reception at the convention. They lived in Plymouth for three happy years previous to last April — that's the reason.

— Rev. Dr. Wilbur F. Thirkield and his wife, daughter of the late Bishop Gilbert Haven, were honored visitors during the entire session.

— The modest little gray bonnet of the deaconess called the attention of many to the presence of one of those "sisters of Jesus" in the convention. (See Matthew 12:50.)

— Rev. J. A. Bowler, of New Hampshire Conference, made a good point when he forcibly turned the thoughts of the delegates to the needs of the lumbermen in northern New Hampshire. Mrs. W. A. Loyne, Jefferson, N. H., will gladly furnish all information.

— The courtesy of the press representatives was marked. The gentlemen representing the Boston *Herald* and Boston *Globe* were untiring in their intelligent observations and reports. The Boston *Traveller*, represented by Mr. Geo. W. Penniman, of Brockton, gave very elaborate and correct accounts of all proceedings, and showed good cuts of some of the officers.

— Thirty-five preachers were counted in attendance upon the convention.

— Rev. Dr. J. W Webb, of Providence, was a most interested listener at the convention. His sturdy, stalwart and thoughtful mien lent dignity to the meeting.

— Rev. R. H. Howard, of Newton Lower Falls, Mass., with his parishioner, Rev. William Twombly, entered heartily into the spirit of the convention.

— Said one brother: "If I were Bro. Douglass, I should be really embarrassed because my wife was so smart." He doesn't feel it any, for he keeps step with Mrs. Douglass very easily.

— It was with sincere regret that the convention heard Rev. G. S. Butters announce his determination not to accept the presidency for another year. Only this declination kept the delegates from making him their unanimous choice. His administration has been a success. A more affable, devoted, cultured and Christian gentleman would be hard to find.

— The election of Rev. F. H. Knight as president was readily conceded to be just the right thing to be done. No one doubts his fitness for, and consecration to, the work. The State of Maine may well congratulate herself that one of her sons holds this honored position. New Hampshire is to be congratulated, for she was his Alma Mater; and Vermont should be pleased in that she taught him first to preach; Massachusetts gladly calls him her own now Bro. Knight is pre-eminently a New England man.

"Time would Fail Me to Tell" of

Plymouth's cordial hospitality.

Dr. Kendig's urbanity.

The unction accompanying Dr. Bates' exhortation.

The thrill of joy aroused by Bro. Conte's account of the Italian League.

The faithfulness of the committee on applause.

The cordiality that greeted Rev. W. I. Haven.

The patience of Plymouth hosts in answering their guests' numerous questions.

The beauty and tastefulness of the decorations at both church and armory.

The elegance of the banners in general, and of Dorchester's — No 554 — in particular.

The loving regard in which the blessed memory of Mrs. Goodwin is held.

The hush that came over the convention as Rev. G. S. Butters told of her sickness and death, and the earnestness in which all joined with Dr. Rogers in his fervent prayer.

The joy that we have in knowing how successfully the Methodists of Boston are doing special work now for the Jews, the Italians, and the Portuguese.

The good sense of the remark, "Consecrate your carriages" to the service of the sick and poor. One society is taking a good brother who is lame to church and home again all winter long.

The New General Secretary.

Rev. Frederick Norman Upham was elected General Secretary of the First General Conference District. He is a son of Prof. Samuel F. Upham, D. D, was born in the year 1860, graduated from the School of Liberal Arts of Boston University in 1883, and from Drew Theological Seminary in 1886. Joining the New England Conference in 1886, he was stationed at West Medford, where he remained two years, and then at Reading, where he had a very successful five years' pastorate. He is now serving his first year at Roslindale. From the first he has been in hearty and helpful sympathy with the young people's movement in our denomination. He is, therefore, particularly well qualified to render efficient and highly satisfactory service in the important position to which he has been elected. — Editor ZION'S HERALD.

Miscellaneous.

THE PARLIAMENT OF RELIGIONS.
III.

REV. STEPHEN J. HERBEN.

THE last days of the Parliament of Religions were in some respects the most interesting of the whole session. It was noticeable that more attention was given to Christianity than had been accorded it earlier in the congress. The presentations of the various "other" religions had been made, and though there was no purpose to ignore any other system, the chief place in the last day or two was given to the religion of Jesus. The programs were of a very high order, and the discussions proceeded in good spirit. A. M. Powell, of the Society of Friends, spoke on "The Grounds of Sympathy and Fraternity among Religious Men;" Dr. S. L. Baldwin, of New York, had a paper on "International Justice and Amity;" Rev. Henry H. Jessup, D. D., of Beirut, Syria, discussed "The Religious Mission of the English-speaking Nations;" Dr. D. J. Burrell, of New York, showed "What Christianity has Wrought for America;" Dr. G. F. Pentecost considered "The Present Outlook of Religions;" H. K. Carroll, LL. D., presented statistical statements of the condition of the churches. Monday, Dr. Philip Schaff offered a paper on "The Reunion of Christendom," and Rev. George T. Candlin, a missionary at Tientsin, China, spoke on "The Bearings of Religious Unity upon the Work of Missions." He made a vigorous plea for some sort of united effort among the churches engaged in foreign missionary work, and mentioned the advantages of such union, concerning which he said: —

"The union of parent churches will mean very substantial economy in church expenditure, and set free very considerable funds for the spread of the Gospel abroad. Perhaps we could easily imagine combinations of churches already closely akin, which would result in saving of finances, by which they could easily double their contributions to mission work. Fancy the $2,000,000, the present cost of the Christian army in the greater crusade, being changed into $4,000,000. Union would result in a much more systematic mapping out of missionary fields and much more complete co operation among individual missionaries than exists at present. The number of Protestant missionary societies in existence is probably about eighty. In India, in China, in Japan, they overlap each other to a very considerable degree. They travel past one another's stations to preach the Gospel. In great heathen cities they establish separate and what must be to some extent rival centres of evangelization."

Rev. Dr. Luther T. Townsend, of Baltimore, read an uncompromising paper on "The Persistence of Bible Orthodoxy." It was a strong defense of "a creed based on the manifest teachings of the Bible," and an indirect plea for a life harmonizing with the teachings of that creed. He said: —

"What is needed today is not a restatement of Bible orthodoxy, but churches and men who will live up to it as it was originally announced, without any restatement or modification at all. Give us enough of such churches and such men and the day of earth's redemption would not be far off. What homes there would be in our land, and what a land ours would be, if Christianity, as Christ gave it to the world, were enthroned in all hearts and in all homes."

Tuesday another sturdy champion of Christianity stood forth and proudly defended the system which we hold dear. Prof. W. C. Wilkinson spoke on "The Attitude of Christianity to Other Religions," and because he did not deal in platitudes, but struck many a brave blow, he attracted no little harsh criticism to himself. Here are two paragraphs from his speech: —

"Of any ethnic religion, therefore, can it be said that it is a true religion, only not perfect? Christianity says no. Christianity speaks words of undefined, unlimited hope concerning those, some of those, who shall never have heard of Christ. These words Christians, of course, will hold and cherish according to their inestimable value. But let us not mistake them as intended to bear any relation whatever to the erring religions of mankind. Those religions the Bible nowhere represents as pathetic and partly successful gropings after God. They are one and all represented as groping downward, not groping upward. According to Christianity they hinder, they do not help. Their adherents' hold on them is like the blind grasp of drowning men on roots and on rocks that only tend to keep them to the bottom of the river. The truth that is in the false religion may help, but it will be the truth, not the false religion. According to Christianity the false religion exerts all its force to choke and to kill the truth that is in it. Hence the historic degeneration represented in the first chapter of Romans as affecting false religions in general.

"The attitude, therefore, of Christianity toward religions other than itself is an attitude of universal, absolute, eternal, unappeasable hostility, while toward all men everywhere, the adherents of false religion by no means excepted, its attitude is an attitude of grace, mercy, peace for whosoever will. How many may be found that will, is a problem which Christianity leaves unsolved. Most welcome hints and suggestions, however, it affords, encouraging Christians joyfully and gratefully to entertain, on behalf of the erring, that relieved and sympathetic sentiment which the poet has taught us to call 'the larger hope.'"

Mrs. Julia Ward Howe was the next speaker, and took occasion at the beginning of her address to administer a verbal castigation to Prof. Wilkinson for his bold utterances. She made a generous speech, however, and won much applause, as she would have done if she had but stood before the audience. Such is the fascination she has for those who have come to know and love her for her many good words and works.

Kinza Ringe Hirai, a Japanese Buddhist, read a paper on "Synthetic Religion," which he concluded with this statement: —

"Members of this great auxiliary assembly, there is a surprise awaiting you. The lamb and the lion shall lie down together. Looking more intently, some of us behold a strange thing — the paradox, the anomaly — the Christian a Buddhist and the Buddhist a Christian; the Moslem a Parsee and the Parsee a Moslem. The grand, far reaching result to grow out of this parliament is not what you conceive, but, as I said before, a surprise awaits you. Out of it shall come a pure being — unfettered, naked, white, with eyes like Christ and dignity like Buddha, bearing the rewards of Zoroaster and the flaming sword of Moslem. To her the Jew bows his head, the Christian kneels, the Brahman prays; before her the habiliments of sects and creeds fall off, for she is pure and naked — she is the one truth resurrected from the mingled heart and interchanged mind of the world's great parliament of religions."

Wednesday was the last day, and brought out the largest audiences of the session. At the morning hour it was expected that Prof. Henry Drummond would read his paper on "Christianity and Evolution," and accordingly there was great wrangling among the people for eligible seats. But the young Scotch professor did not appear. He preferred to send in his paper and have it read by some one else. The best paper of the day was probably that of Dr. George D. Boardman, of Philadelphia, on "Christ the Unifier of Mankind."

The crowning event of the parliament occurred Wednesday evening. It was the closing session, and was in many respects a memorable and historic circumstance. The two main halls of the Art Palace were crowded, and hundreds of people must have been unable to gain entrance. The more impressive exercises were held in the Hall of Columbus, though the speeches were repeated in the Hall of Washington. The platform was crowded with the representatives of the various religions of the world, whose faces and names have become quite familiar during the seventeen days of the parliament. The impressively tender exercises of farewell were conducted by Mr. C. C. Bonney, the president of the World's Congress auxiliary, and by Rev. Dr. John Henry Barrows, the chairman of the parliament. The services were made more significant and impressive by the singing of the Apollo Club under the leadership of Prof. W. L. Tomlins. The exercises began with a chorus by the Apollo Club: "Lift up your Heads, O Ye Gates," at the conclusion of which the assembly arose and engaged in silent prayer, after which the Apollo Club sang Newman's "Lead, Kindly Light." Then came the farewell speech-making. The first speaker was Dr. A. W. Momerie, of London, who spoke very felicitously. He said: —

"Here on the platform have sat as brethren the representatives of churches and sects which during bygone centuries hated and cursed one another, and scarcely a word has fallen from any of us which could possibly give offense. If occasionally the old Adam did show itself, if occasionally something was said which had been better left unsaid, no harm was done. It only served to kindle into a flame of general and universal enthusiasm your brotherly love. It seemed an impossibility, but here in Chicago the impossible has been realized. You have shown that you do not believe in impossibilities. It could not have been realized but for you. It could not have been realized without your sympathy and your enthusiasm."

Mr. Protap Chunder Mozoomdar, of the Brahmo-Somaj of India, followed with an earnest, clear-cut address. He was of opinion that the parliament had refuted forever the charge of materialism which is laid against the age in general and against America in particular, and that "the unity of purpose and feeling unmistakably shown in the harmonious proceedings teaches that men with opposite views, denominations with contradictory principles and histories, can form one congregation, one household, one body, for however short a time, when animated by one spirit. Who is or what is that spirit? It is the spirit of God Himself. This unity of man with man is the unity of man with God, and the unity of man with man in God is the kingdom of heaven."

Prince Serge Wolkonsky spoke for Russia, a country whose people are the constant recipients of unkind criticism at the hands of Americans. He said on this point: —

"Before bidding you farewell, I want to express a wish: may the good feelings you have shown me so many times, may they, through my unworthy personality, spread to the people of my country, whom you know so little and whom I love so much. If I ask you that, it is because I know the prejudices which prevail among the people of your country. A compatriot said the other day that Russians thought that all Americans were angels, and that Americans thought all Russians were brutes. Now, once in awhile, these angels and these brutes come together and both are deceived in their expectations. We see that you are certainly not angels, and you see we are not quite as much brute as you thought we were."

Mr. Kinza Ringe Hirai, a Japanese Buddhist who does not hesitate to acknowledge that he has organized a movement against Christianity in Japan, spoke farewell words for the Japanese delegation of Buddhists. His speech contained this significant paragraph: —

"We cannot but admire the tolerant forbearance and compassion of the people of the civilized West. You are the pioneers in human history. You have achieved an assembly of the world's religions, and we believe your next step will be toward the ideal goal of this parliament — the realization of international justice. We ourselves desire to witness its fulfillment in our lifetime and to greet you again with our deepest admiration."

Then came the speech of the representative of "the oldest and greatest of empires," Hon. Pung Kwang Yu. He did not say much, but he said enough to show that he was not blind either to the attitude of our government toward the Chinese or to the teachings of Christianity as contained in the Golden Rule. He said: —

"I cannot but feel that all religious people are my friends. I have a favor to ask of all the religious people of America, and that is that they will treat, hereafter, all my countrymen just as they have treated me. I shall be a hundred times more grateful to them for the kind treatment of my countrymen than of myself. I am sure that the Americans in China receive just such considerate treatment from the cultured people of China as I have received from you. The majority of my countrymen in this country are honest and law-abiding. Christ teaches us that it is not enough to love one's brethren only. I am sure that all religious people will not think this request too extravagant. It is my sincere hope that no national differences will ever interrupt the friendly relations between the two governments, and that the two peoples will equally enjoy the protection and blessings of heaven."

Next came the address of Rev. Reuchi Shibata, the head of the Zhikko sect of Shintoism in Japan. He regarded the parliament of religions as "the most remarkable event in history." He said: —

"What I wish to do is to assist you in carrying out the plan of forming the universal brotherhood under the one roof of truth. You know unity is power. I, who can speak no language but Japanese, may help you in crowning that grand project with success. To come here I had many obstacles to overcome, many struggles to make. You must not think I represent all Shintoism. I only represent my own Shinto sect. But who dares to destroy universal fraternity? So long as the sun and moon continue to shine, all friends of truth must be willing to fight courageously for this great principle. I do not know as I shall ever see you again in this life, but our souls have been so pleasantly united here that I hope they may be again united in the life hereafter. Now I pray that 8,000,000 deities protecting the beautiful cherry tree country of Japan may protect you and your government forever, and with this I bid you good-by."

Mr. H. Dharmapala, of Ceylon, who was one of the most cultured and most popular of the Oriental representatives at the congress, believed the parliament had achieved a stupendous work and had realized the Utopian idea of the poet and visionary. He said by way of a word of final counsel: —

"Learn to think without prejudice, love all beings for love's sake, express your convictions fearlessly, lead a life of purity and the sunlight of truth will illuminate you. If theology and dogma stand in your way in the search of truth, put them aside. Be earnest and work out your own salvation with diligence; and the fruits of holiness will be yours."

Rev. George T. Candlin, of Tientsin, China, who said many sensible things on the ways and means of foreign missionary work, said, in his speech of parting: —

"The conventional idea of religion which obtains among Christians the world over is that Christianity is true, all other religions false; that Christianity is of God, while other religions are of the devil; or else, with a little spice of moderation, that Christianity is a revelation from heaven, while other religions are manufactures of men. You know better, and with clear light and strong assurance can testify that there may be friendship instead of antagonism between religion and religion, that so surely as God is our common Father our hearts alike have yearned for Him and our souls in devoutest moods have caught whispers of grace dropped from His throne. Then this is Pentecost, and behind is the conversion of the world."

Mr. Swami Vivikananda, one of the most conspicuous delegates from India, and one of the brightest as well, was warmly greeted as he stepped forward to say his good-by words. He is of an iconoclastic mood, and in his speech he took occasion to say some things on religious union that were hardly in keeping with the broad-gage sentiments of the parliament. He said: —

"Much has been said of the common ground of religious unity. I am not going just now to venture my own theory. But if any one here hopes that this unity would come by the triumph of any one of these religions and the destruction of the others, to him I say, 'Brother, yours is an impossible hope.' Do I wish that the Christian would become Hindu? God forbid! Do I wish that the Hindu or Buddhist would become Christian? God forbid! If the parliament of religions has shown anything to the world it is this: It has proved to the world that holiness, purity and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character. In the face of this evidence if anybody dreams of the exclusive survival of his own and the destruction of the others I pity him from the bottom of my heart and point out to him that upon the banner of every religion would soon be written, in spite of their resistance: 'Help and Not Fight.' 'Assimilation and Not Destruction,' 'Harmony and Peace and Not Dissension.'"

The remaining speeches from the visitors were made by Mr. Vichand Ghandi, who spoke for the Jains, and Prince Momolu Massaquoi, of Africa, who spoke for the Dark Continent. Then the Apollo Club sang the Hallelujah Chorus from the "Messiah" — a most appropriate selection. The responses followed. Dr. George D. Boardman, of Philadelphia, spoke first, and after him came Rabbi Emil Hirsch, Dr. F. M. Bristol, Dr. Jenkin Lloyd Jones, Mrs. Charles Henrotin, Rev. Augusta Chapin, Mrs. Julia Ward Howe, Bishop Arnett, and Bishop Keane. Dr. Barrows then stepped forward and said good-by, and as he concluded his speech he paid a loyal testimony to the Redeemer of man in these words: —

"Most that is in my heart of love and gratitude and happy memory must go unsaid. If any honor is due for this magnificent achievement, let it be given to the spirit of Christ, which is the spirit of love in the hearts of those of many lands and faiths who have toiled for the high ends of this great meeting. May the blessing of Him who rules the storm and holds the ocean waves in His right hand follow you, with the prayers of all God's people, to your distant homes. And as Sir Joshua Reynolds closed his lectures on 'The Art of Painting' with the name of Michael Angelo, so, with a deeper reverence, I desire that the last words which I speak to this parliament shall be the name of Him to whom I owe life and truth and hope and all things, who reconciles all contradictions, pacifies all antagonisms, and who, from the throne of His heavenly kingdom, directs the serene and unwearied omnipotence of redeeming love — Jesus Christ, the Saviour of the world."

Mr. Bonney — as was very proper — made the final address. To him the moment was one of extreme felicitation because he saw in it the fulfillment of the burning desire and purpose of many years. He said: —

"No system of faith or worship has been compromised by this friendly conference; no apostle of any religion has been placed in a false position by any act of this congress. The knowledge here acquired will be carried by those who have gained it as precious treasure to their respective countries, and will there, in freedom and according to reason, be considered, judged, and applied as they shall deem right.

"The influence which this congress of the religions of the world will exert on the peace and the prosperity of the world is beyond the power of man to estimate. Henceforth the religions of the world will make war, not on each other, but on the giant evils that afflict mankind. Henceforth let all throughout the world who worship God and love their fellow-men join in the anthem of the angels: —

'Glory to God in the highest!
Peace on earth, good will among men!'"

When Mr. Bonney had concluded his remarks the audience arose and repeated the Lord's Prayer, Rabbi Hirsch leading, and the benediction was uttered by Bishop Keane. Then the audience joined with the Apollo Club in singing "America," and the congress was formally closed by Dr. Barrows, who arose and said: "The Parliament of Religions now stands adjourned. Peace on earth and good-will toward men."

And thus a unique event passed into history.

Chicago, Ill.

— "Old Hundred" has been variously ascribed to Dr. Martin Luther, Dr. John Dowland and William Franck. Dr. Lowell Mason wrote quite a treatise on the old tune in 1853, saying emphatically that it was written by Guillaume (William) Franck (1543). But later musical historians and antiquarians, who have investigated more closely, say it was composed by Louis Bourgeois, born about 1500 and died about 1572 — some say in the massacre of St. Bartholomew of France, 1551-52.

HYMN OF THANKSGIVING FOR REVIVAL POWER.*

Tune: "The Solid Rock."

REV. S. C. KEELER.

We thank Thee, Lord, our prayer is heard,
In this delightful, blessed hour,
As promised in Thy holy Word —
On us has come Thy gift of power.

CHORUS:
The pentecostal power is here,
All glory to the Saviour dear,
The pentecostal power *is here*.

Blest Spirit! from the Father's love,
And pledge of all we need beside,
Till called to dwell with Him above,
In every trusting heart abide!

To keep us ever as Thine own,
We trust, O Christ, Thy mighty grace,
Thy strength to us Thou wilt make known,
For every day and every place.

To Him conformed who for us bled
His life the pattern to us given,
His righteous ways we gladly tread,
And find begun on earth our heaven.

We thank Thee, Lord, our prayer is heard,
In this delightful, blessed hour,
As promised in Thy holy Word,
On us has come Thy Spirit's power!

* Written at the close of the Mills meetings in Concord, Sept., 1893.

NEW YORK LETTER.

"MANHATTAN."

AFTER the long vacation our Preachers' Meeting has resumed its sessions and both churches and ministers are settling down to regular work. It is more than probable that the coming season will be one of large spiritual results. Our financial panic, though entirely unnecessary and without any basis whatever, has produced an unwonted seriousness, and when men see how insecure are all material hopes they are more likely to give prominence to spiritual things. The fact is, this city for some years past has given itself up to money-making. We have not been building churches, nor picture galleries, nor schools; we have not been cultivating either music, art or religion; we have not been indulgent in either elegant leisure or boisterous pleasure — we have been making money, and as a metropolis we have grown immensely rich. We could found fifty such universities as those of Oxford and Leipsic, but we don't; we could build any number of cathedrals as costly as those of Cologne or Milan, but we won't; we could buy out the galleries of the Vatican a thousand times over, but we haven't the least idea of doing so. We have contented ourselves with making money; and, having made it, we intend to keep it. The panic, therefore, has left some men wiser though not as wealthy as they once were; for fortunes have been wiped out just like figures off a blackboard, and people who a year since were frightfully rich, are now frightfully poor. Of course, the innocent must suffer with the guilty, and hence many churches and benevolences for the time being will feel the pain and pinch, but things ere long will readjust themselves, and the lesson may be worth far more than it cost. This will, therefore, be a great opportunity for the small givers. Now that some of our rich men are temporarily crippled the others must just double their offerings. When the Paris banks went down like wheat before a steam reaper, and the great financiers were aghast at the demands of the victorious Germans, the small farmer, the country shop-keeper, and the thrifty artisan went to their little hoards and met the greatest war indemnity that was ever levied. Our people must do the same. We cannot afford to recall a single missionary or close a single church. The small contributor is fully equal to the emergency. There is no such word as "halt" in the vocabulary of Methodism. When we cease to conquer we begin to die.

Dr. Clark Wright, the chairman of the Preachers' Meeting business committee, is arranging the program so that all parts of our work are having a hearing. Last Monday we had a foreign missionary meeting, and India, South America and Italy were duly represented. Speaking of Italy recalls the corner-stone laying of a few weeks since, when right under the shadow of the Vatican a public service was held and Methodism entered upon a work of character and possibility almost boundless. It is to be hoped that the hands of Dr. Burt, our superintendent in Italy, will be strengthened in this splendid undertaking. Rome with its four hundred churches, any one of them far more costly than that of the Tremont St. Methodist church in Boston, and some of them costing more than all of the churches in the New England Conference, cannot afford to have a bare, barren Methodist chapel. Larger and better things are demanded; and so when we are going down into that "stocking" to meet the extra calls for our home and foreign work, let us go a little deeper and help Dr. Burt with that new church in Rome. The Pope is interested in our work there and we want to keep him interested, and the time is yet coming when we will have a Conference in St. Peter's and a Bishop in the Vatican!

And so you have taken Dr. J. B. Brady from his good work in Newark, N. J., and have put him in charge of the People's Church, Boston, and you have done well. Dr. Brady will get a hearing in Boston; and will have a large following. He has his own way of working and must be given a good measure of liberty, but he will do big work and secure large results. Fearless in speech, original in method, generous in heart, upright in life, Dr. Brady cannot but do good in Boston, and his many friends in the Newark Conference predict for him a great success.

Of course our genial friend, C. R. Magee, has got on his counters "Sunday Service and Select Psalms" as arranged by John Wesley. And of course the preachers are buying it, and looking that service over with some care. That is right. We are a liturgical church, and the sooner we get back to first principles the better. Just why a Methodist service should be as bleak and as barren as that of a Scotch Covenanter is an unanswered question, and just why many of our people have gone to the Protestant Episcopal Church when we may use practically the same ritual is also an unsolved problem. The part that the average congregation takes in public service is usually very meagre; hymn-books are not as plenty as they should be; not one person in twenty uses a Bible in church or thinks of bringing one there; the minister does the reading and the praying and the preaching, the choir does the singing, and the people are supposed to do the listening and look after the contribution-box. As an offset we have tried here and there that weak and sickly thing known as a praise-service, but the congregations who are attracted by such means afford little satisfaction to the thoughtful or observant man. Our people must have more to do in the general public service. To keep awake for an hour and a half and drop a nickel in the box as it passes mournfully by are commendable things, but there is a more excellent way.

Why don't our book receivers call attention to the quality of the book-*making* now being done at our Book Concern? The "get up" of a book as well as its contents has a claim upon recognition, and when a thing is well done it ought to be commended. Take, for example, "Pulpit and Platform," by the late Dr. Tiffany, one of the very latest of our publications. The paper, the type, the binding, are all that could be desired and reflect the highest credit on the publishers. With regard to the contents any commendation from "Manhattan" would be superfluous. Our preachers and people will gratefully welcome this memorial of one whose name and ministry are known throughout Methodism. But it is something to have a publishing house that can go into competition with any printing establishment on this continent and make books worthy of any shelf or table.

What we call our Forward Movement occupies a goodly place in both our church and daily papers, and because of this prominence casual readers are wont to imagine that most of our city work is centred in this new departure. This, however, is not the case. Churches seldom honored with public notice are doing faithful and successful work. The best stones in a building are usually in the bottom row, and often are entirely out of sight. For example, take such a church as Forsyth St., away down town in the very heart of alien populations. Here without any blare of trumpets or roll of drums our church is not only maintaining itself, but is steadily growing, and the prospects for prominence are much brighter than they were five years ago. Dr. W. H. Lawrence, the pastor, deserves recognition for the work that he is doing. And this church is only one of many. Newspaper honors are seldom worth much. Editors "could a tale unfold." Some men can hardly sneeze without the fact being duly chronicled and set forth to a hushed and wondering world. Meantime the quiet, modest man goes on doing his work, leaving rewards and recognitions with God, confident that he will be abundantly taken care of in the book of remembrance.

The creaking shoe of the church committee man is heard in some of our aisles, and the whisper of the committee steals through some of our vestibules. This may be all right, but it seems all wrong. Has a man's record nothing to do with his fitness for a place? If not, the committee is a necessity; but if records and faithful service amount to anything, the committee could study Conference Minutes to advantage. Some very good ministers quite often preach a very poor sermon (oftener, perhaps, than they imagine themselves), and it not infrequently happens that comparatively poor preachers stumble into a sermon of rare excellence and spirit. What then? The one is unduly depreciated, and the other unduly valued, and the gravest mistakes are made. Even Bishop Simpson had his poor times, and the average committee man would have gone away disappointed. What the powder is behind the bullet should a man's record be behind his ministry. Moral: Read and study Conference Minutes.

Already several of our prominent churches have made their arrangements for the coming spring, *i. e.*, so far as invitations and acceptances are concerned. Dr. J. R. Day, after five years of most successful work at Calvary Church in this city, is invited to the Madison Ave. Church. Dr. A. B. Kendig, now at East Orange, is invited to Calvary. Dr. J. E. Price is likely to cross the East River and enter upon the work at Grace Church in Brooklyn, and Dr. J. Montgomery will probably cross the same river from the Brooklyn side, and assume the charge of Trinity Church, Harlem. And so on.

Meantime negotiations are going on in other places, of which more can be said later. The grinding of the big wheel continues, but that it soon must cease in our cities is very apparent. There is no reason why any one of the brethren named above should leave his present charge. Each is eminently successful and each would do better work the longer he remained. To fritter away the accumulations of acquaintance and friendship and power in a community, which a pastorate of five years develops, is little less than a crime, and the Methodism of almost every great city is an awful evidence of it. An almanac ministry is simply powerless in the face of the problems that centre in our great cities. But General Conference is still two years distant, and so the matter must remain for the present.

New York City.

ITALY CONFERENCE.

REV WILLIAM BURT, D. D

THE session of our Conference just closed was one of the most important and interesting in the history of the Mission. The session at Pisa a year ago, presided over by Bishop Joyce, brought us together in spiritual unity, and prepared us for a year of successful work. Bishop Vincent has been well acquainted with the Italy Mission for many years, hence he came prepared to give us much valuable help. His half-hour addresses, each morning, on the Epistles to Timothy, and his sermon on Sunday morning will long be remembered by us all because of their helpful and practical suggestions as to the duties and qualities of the Christian minister, and also because of the inspiring and encouraging spirit that pervaded these discourses.

Dr. Geo. Davis, of Bulgaria, greatly delighted us with his presence. We had the opportunity of comparing notes on the difficulties and successes of the work in our respective fields. With such a man as Dr. Davis at the head of the work in Bulgaria, we are bound to succeed, only give him a little time to develop his plans.

Prof. N. W. Clark, transferred from Germany, was most cordially welcomed among us, and he entered heartily into the work of the Conference, doing excellent service on several important committees.

Dr. Henry S. Lunn, of the Wesleyan Church, England, was received into the Conference, and at the request of the same was appointed president of Grindelwald Chautauqua-in-Europe — a work in which he has been eminently successful.

Three bright, consecrated young men were received into the Conference on probation — the first-fruits of our theological school.

Sig. Gaetano Conte, for nearly ten years connected with our Conference, was transferred to the New England Conference and appointed in charge of the Italian work in Boston. Sig. Gualtiero Fabbri was permitted to withdraw from the ministry of our church.

An important step was taken by this Conference in nominating a commission to correspond with the other Conferences of the Methodist Episcopal Church in Europe, and to study and report some plan for the formation of a Union European Conference, to meet if possible in 1895.

An impressive service was held Monday afternoon on our new lot, corner of Via Venti Settembre and Via Firenze, to lay the first foundation-stone of the new building. After very appropriate addresses by Dr. Lunn, Prof. Taglialatela and Bishop Vincent, the latter, in the presence of a large congregation, very gracefully and solemnly improvised a service for laying the foundation-stone, which was lowered fifty feet below the level of the basement where we stood, down below Romanism and paganism to the virgin soil.

In the evening a very pleasant reception was given to the Conference at the Home of the W. F. M. S., under the auspices of the Epworth League, and that same night Bishop Vincent and his genial traveling companion, Captain Hyde, left Rome for New York.

The Conference year was less than eleven months; nevertheless the statistics are very encouraging. The reports show 183 conversions during the year. There was a net gain of 66 members and probationers, making the total membership 1,272; and a net gain of 136 scholars and teachers in the Sunday-schools. The total sum collected on the field was $3,644, or about $1,600 more than last year. God only knows what these successes cost and how many and great are the difficulties to the progress of this work; but we praise Him for what has been done, and we know that through faith and perseverance the victory will be ours. What we now need is the means for the erection of the building in Rome.

The plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass."

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The Baltimore & Ohio R. R. will run a series of special excursions from New York to the World's Fair at the rate of $17 for the round trip. The trains will consist of first-class day coaches equipped with lavatories and toilet conveniences. The trains will start from Jersey Central Station, foot of Liberty St., New York, at 8 30 A. M., Sept. 30, Oct. 5, 9, 18 and 25, and reach Chicago at 4 30 P. M. the following day. Tickets will be valid for outward journey only on the special trains, but will be good returning from Chicago in day coaches on any regular train within ten days, including day of sale. Stops will be made for meals at the dining stations on the line. A tourist agent and a train porter will accompany each train to look after the comfort of passengers. Tickets will also be sold for these trains at the Jersey Central offices in Newark, Elizabeth, Plainfield, Bound Book and Somerville New York offices, 172, 415 and 1140 Broadway, and station foot of Liberty St.

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Our Book Table.

OUR GREAT WEST: A Study of the Present Conditions and Future Possibilities of the New Commonwealths and Capitals in the United States. By Julian Ralph. New York: Harper & Brothers. Price, $2.50.

Mr. Ralph has marvelous capacity for description. He presents a locality or city as in a picture. The reader is able to see it, and at once feels familiar with what is described. The book presents, as it were, a series of photographs of the country from Chicago to the Pacific. In the selection of localities and cities to be described he displays admirable judgment. Chicago and the capitals and commonwealths east and west of the Rockies come in for treatment. He passes over the regions visited by Lewis and Clark, Irving and Parkman, but the old conditions have disappeared. The Indian, the buffalo, and nearly all sorts of wild game have disappeared, and in place of these are vast cattle ranches, cultivated fields, and large cities like Seattle and Denver. The change in twenty-five years has been enormous, almost incalculable. The movement still goes on; what twenty-five years more will bring no one dares tell. Meantime Mr. Ralph has given us an instantaneous photograph of that great opening region. The book is both informing and readable; good to take up in snatches and odd moments, as well as to go through in order.

WHITE HEATHER. By Wm. Black. SABRINA ZEMBRA. By Wm. Black. New York: Harper & Brothers. Price, each, 80 cents.

In this new and popular edition the novel-reader finds old friends in modest though neat attire. The author's welcome never wears out. Good yesterday, he is equally enjoyable today. "White Heather" is a romance of Scottish life, in the author's best style. It is at once readable and healthful in its influence. The reader will be equally pleased to renew acquaintance with "Sabrina Zembra." The flow of the narrative is easy and the characters are simple and natural.

ON THE ROAD HOME. Poems. By Margaret E. Sangster. New York: Harper & Bros. Price, $1.25.

The poems are tender and inspiring. They breathe inspiration and hope; there is a spiritual uplift in them. Those who had the pleasure of first reading them in various periodicals — Harper's *Bazar* and *Weekly*, the *Congregationalist*, the *Sunday School Times*, and others — will be glad to meet them again in book form.

THE WHEEL OF TIME; and Other Stories. By Henry James. New York: Harper & Brothers. Price, $1.

The stories of Mr. James are always welcome to the reading public. This volume contains three, brief and crisp, and among his best. Besides "The Wheel of Time," we have "Collaboration" and "Owen Wingrave."

NOAH PORTER. A Memorial by Friends. Edited by George S. Merriam. New York: Charles Scribner's Sons. Price, $2.

As thinker, teacher and author, the late President Porter was one of the most remarkable men of his time. Every scholar would like to know something about him, and all who were ever associated with him as students will be glad to possess the warm tributes to his virtues and worth contained in this volume. The crowning part of his life was associated with Yale College as professor and president. His theological views are given by Prof. George P. Fisher, and his services as head of the college are estimated by President Carter of Williams. The book abounds in valuable suggestion and reminiscence.

TALES FROM SHAKESPEARE. By Charles and Mary Lamb. New York: T. Y. Crowell & Co.

These "Tales" are among the choicest bits of English literature. The story is extracted from the drama and given in the most simple and tasteful form. They are here given in a single volume with fair type, good paper, and at a small price. This small volume will be enjoyed by the reader of real taste.

OUR QUADRICENTENNIAL AND CENTENNIAL JUBILEE. New York: E. B. Treat. Price, $3.50.

This is a volume of masterpieces of eloquence delivered in the several States of the Union (1876–81), with Columbian addresses. The volume is edited by Frederick Saunders, librarian of Astor Library. The centennial volume has long been out of print, and the demand for it has led the publisher to reissue it, with some of the Columbian addresses. More than a hundred orators speak in the volume. It is a library in itself on the country and the progress of the nineteenth century. The student, the professional man, the orator, the preacher, will want it and will find something on nearly every line of thought. The speakers are among the most illustrious men of the Republic.

THOUGHTS OF A GOOD MAN. Selections from the Words of Frederick W. Robertson. Edited by Joseph B. Burroughs. New York: Hunt & Eaton. Price, $1.

Robertson's was one of the most elegant minds in England. His thoughts were choice and he knew how to clothe them in beautiful English. He has many brief jewel-passages which appear strikingly well in brief quotations. The selections here published are made with good judgment, and will be greatly enjoyed, as relishes, by the reader. They are brief and can be picked up at a leisure moment and chewed.

PATTY CRAYTON. By Jane Ellis Joy. New York: Hunt & Eaton. Price, 70 cents.

This is a story, simple in form and well told. The young reader will enjoy the perusal and find it helpful to right living.

THE CHURCH IN THE ROMAN EMPIRE BEFORE A. D. 170. By W. M. Ramsay, M. A. With Maps and Illustrations. New York: G. P. Putnam's Sons.

"The Church in the Roman Empire" is one of the books worth reading. It belongs to the new learning, so generously cultivated of late years in the English universities. The author adopts the methods of the Germans without imbibing German doubt or accepting the results of that doubt. Prof. Ramsay formerly held the chair of classical archæology at Oxford, and now holds that of humanity at Aberdeen. His work, "The Historical Geography of Asia Minor," a result of his Oxford studies, is an authority among scholars. The present monograph contains lectures delivered in 1892 at Mansfield College, Oxford, with a preliminary part on St. Paul in Asia Minor. The work has intimate relations with his classical work on the same region. The Roman life of the period, of which the Christian life was a segment, is the large subject the author has chosen for investigation. To know the Roman Empire of the first and second centuries, one must know Christianity; and, on the other hand, to know Christianity really he must know the Empire as the mold in which the church was being shaped. Asia Minor was the second cradle of Christianity, as Palestine had been the first. From A. D. 70, when the disciples left Palestine, to A. D. 170, the church was centered in Asia Minor. Hence the study of Christianity in Asia Minor is really a study of the entire church for the period. Ramsay's book is a specimen of that thorough investigation which will be found both enjoyable and profitable by the Christian student.

THE WITNESS TO IMMORTALITY IN LITERATURE, PHILOSOPHY AND LIFE. By Rev. George A. Gordon. Boston: Houghton, Mifflin & Co. Price, $1.50.

Dr. Gordon, of the Old South, the author of this work, is a fresh and strong thinker. The theme here chosen is one of the greatest in the range of human investigation, and he presents the results attained by the imperilled intellects of the race — the poets, the philosophers, the Hebrew prophets, St. Paul the apostle, and above all Jesus Christ, who brought life and immortality to light, not simply by superior insight or astuteness of argument, but by the fact of His own rising from the dead. His argument capped them all and forever put to silence the opposition of vain men. The book will be prized by thoughtful readers, who relish solid meat prepared in the best form and set forth in the best English.

A SKETCH OF THE HISTORY OF THE APOSTOLIC CHURCH. By Oliver J. Thatcher, of the University of Chicago. Boston: Houghton, Mifflin & Co. Price, $1.25

In this admirable little volume the results of the latest research in the field of Christian history are given in popular form and attractive style. The account of the Roman Empire as a preparation for Christianity is among the best in brief form; and the chapter on the dispersion of the Jews is hardly less valuable. The record of the unfolding church, under Peter and Paul, is clear and extremely readable. The reader cannot fail to gather instruction and pleasure from the reading.

ESSAYS IN IDLENESS. By Agnes Repplier. Boston: Houghton, Mifflin & Co. Price, $1.25.

"Essays in Idleness" are choice reading. The half-dozen essays contained in the volume are curiously prepared and dainty. The slight labor of style sometimes checks spontaneity. A sample from the essay on "Words" will afford the best idea of the book. After quoting a bit from Sir Thomas Browne, she adds: "Such sentences, woven with curious skill from the rich fabric of seventeenth century English, defy the wreckage of time. In them a gentle dignity of thought finds its appropriate expression, and the restfulness of the unvexed mind breathes its quiet beauty into each cadenced line."

PRINCE RUPERT'S NAMESAKE. By Emily Weaver. Boston: Congregational S. S. Publishing Society. Price, $1.50.

This is an English story of the restoration of King Charles II, and is connected with the struggle between Puritanism and the old faith. Rupert Staynor and his Aunt Margery, a few years older than himself, live with a sturdy old royalist, on what remains of the old estate. To recover a portion of the lost property, the young man visits London and is in the city during the Great Plague. On his return home he is arrested for attending a Puritan conventicle. As an outcome the family flee to America, and Rupert's Uncle Geoffrey becomes a Puritan preacher. The story is in keeping with the times, and is agreeably told by the author.

AT MOUNT DESERT: A Summer Sowing. By Mildred Fairfax. Boston: Congregational Pub. Co.

This book has substantial merit. The tale is rehearsed with much freshness and interest. The main character is strongly drawn. It details the attempt of a young man to retrieve his fortune by foul means, until, near the last, a pure and noble sister endeavored in vain to restrain him in his mad course. In addition to the interest the reader may feel in the story, he will find delightful descriptions of various places of interest in the island. Otter Cliff, Great Head, Anemone Cave, and Cathedral Rock will be recognized by all who have visited this famous summer resort.

JOSIAH IN NEW YORK: or, A Coupon from the Fresh Air Fund. By James Otis. Boston: Bradley & Co.

The author is an admirable writer for the young. The story is designed for lads. The leading character is a man benevolently inclined. The reader will follow the coupon with interest.

GOLDEN GWENDOLYNE. By Evelyn Everest Greene. Boston: Bradley & Co.

This story of the English middle class is well wrought out and told in a clear and simple style, without ever rising to high-water mark.

SOURCES OF PULPIT POWER. By Rev. A. S. Billingsley. New York: The Argyle Press.

The author finds the sources of power in the man and his methods. He must be consecrated, earnest, and a worker in the various lines possible to him. Such a consecrated man, in touch with the masses and on fire himself, will be sure to kindle a flame about him.

THE MODEL PREACHER; A Baccalaureate Address, by Prof. James Strong, S. T. D., delivered before the Students of Drew Seminary, May 16, 1893.

The discourse abounds in valuable suggestions. The model preacher must, of course, be devout, intelligent and endowed with a good measure of common sense.

DONALD PATTERSON'S DAUGHTER. By Mrs. E. R. Reeves. American Sunday school Union.

We have here a Western sketch — ideal, with many realistic features. The personal observations of the writer during a summer spent in the West suggested the book. The old church described in the volume is copied from one which had stood there for thirty years. The stony roads, the peculiar idioms, and some of the very people are here described and serve to give life and reality to the story. The book affords a view of one of the many phases of the West.

THE PRAYER THAT TEACHES TO PRAY. By Marcus Dods, D. D. Cincinnati: Cranston & Curts.

This is an admirable treatise on the Lord's Prayer. Though much has been written on this perfect model, there is always room for more from an author like Dr. Dods. Without giving any new theory, the great Scotch scholar unfolds the broad and deep truth contained in the Prayer in a clear and forcible manner. The book will prove acceptable to preacher and laic alike.

THE TRAGEDY OF WILD RIVER VALLEY. By Martha Finley. New York: Dodd & Mead.

The scene of this story is laid in the West. The time is the opening of the Civil War. After the war comes a robbery, which furnishes the tragedy of the story. The incidents are sufficiently startling for the pages of the *Police Gazette*. They are well narrated by the author.

PROCEEDINGS OF THE CELEBRATION OF THE TWENTY-FIFTH ANNIVERSARY OF DREW THEOLOGICAL SEMINARY. New York: Hunt & Eaton.

The Drew silver wedding came Oct. 26, 1892. The pamphlet contains Dr. Crooks' admirable review of the period, together with the addresses of Bishops Foster and Newman and Prof. Harman. We congratulate Drew on attaining her twenty-fifth anniversary, with so much good work behind and still greater things in prospect.

HUNTED AND HARRIED. By R. M. Ballantyne. Boston: A. J. Bradley & Co.

This is a tale of the Scotch Covenanters. They were a remarkable people, with lofty purpose, harsh exterior and indomitable will. They were the unconquerable element in the society of their time. The interest of the story is found in the age and the working out of the story. There is interest in the plot and the mode of presenting the characters. The author is a bold man to enter a field worked by Scott; but he has vindicated his right to become a fellow-cultivator.

TENDING UPWARD. By Mary B. Willey. Philadelphia: American S. S. Union.

We have here a specimen of applied Christianity. Character is evolved in the ordinary working of Christian society. This is the lesson of the book. The result is very possible in many another instance; but we too seldom realize it. In our individual and associated Christian life we should be helpful to our fellows just about us, in the family and neighborhood.

DEERHURST; or, The Rift in the Cloud. By Julia Douglas. Boston: Bradley & Co.

"Deerhurst, the home of Mr. and Mrs. Clifford, was one of the most charming country seats on the Hudson River, about half a mile from the village of Rutledge," are the opening words of the story. The book has, besides the interest of the story, descriptions of the unsurpassed scenery in the Hudson Valley. To those familiar with the locality both story and description will prove to be of much interest.

CHRISTIANITY AS A FACTOR IN CIVILIZATION AN EVIDENCE OF ITS SUPERNATURAL ORIGIN. By Rev. Samuel Weir, B. D. Cincinnati: Cranston & Curts.

In this book on the evidences the author takes a new route and appeals to a new class of facts, to prove the divine origin of Christianity. What Christianity has done within the pale of civilization proves its supernatural power. It has made progress in the face of the most gigantic obstacles. It has done still more in establishing new conceptions of God, man, and the relations of men to God and to one another. It has created a new world of thought and sentiment. The fresh line of thought here indicated has been well worked out by the author.

Magazines and Periodicals.

— The *Century* for October is an attractive number. "Taking Napoleon to St. Helena," from a hitherto unpublished diary of the trip, written by John R. Glover, secretary to Sir George Cockburn, who carried out the order, will be regarded as the most attractive article. The *Century* recently had a similar article on the deportation of Napoleon. Josiah Flynt gives us a record of his experience "among the German tramps;" Mrs. Schuyler Van Rensselaer contributes a sketch of Frederick Law Olmsted, the architect of Central and Prospect Parks and of the Fair Grounds at Chicago; and Grace King concludes her series of "Balcony Stories." R. W. Gilder gives "The Vanishing City," and Bret Harte concludes "The Heir of the McHulishes." Salvini furnishes leaves from his autobiography, and C. Coquelin, a French comedian, presents a study on Béranger. (New York: Century Co.)

— *Popular Science Monthly* for October abounds in valuable material. The leading article contains an elaborate and full account of electricity at the Chicago Fair. Since the Philadelphia Exposition great advance has been made in the study of electricity. New departments have been created. In no part of the field of science has the advance, during the past twenty years, been so great. There is also a long article on the character of the "Southwestern Plant Group." The duty of the State to the insane is ably treated. (New York: D. Appleton & Co.)

— *Cassell's Family Magazine* for October has for a frontispiece, "A Cluster of Roses." "So Very Commonplace," is the title of the new serial, and there are fresh chapters in "Davenant." There are three complete stories and miscellaneous papers, most of which are illustrated, including "What to Wear" and "The Gatherer." (Cassell Publishing Co.: New York.)

— *McClure's Magazine* for October has a characteristic and biographical sketch of Hon. Thomas B. Reed, the many-sided man and fearless legislator, by Robert P. Porter; and an account of "The Harvard Psychological Library," by Herbert Nichols. Other articles are a mountaineering adventure, "Lord Dunraven," "Human Documents," and a short story by Walter Besant. (New York: S. S. McClure)

The *Treasury* is a journal conducted by a corps of clergymen and abounding in the most valuable religious thought. In the October number there are sermons by Drs. Nies, Broadus, Hart and Bailey. Dr. Schaff discusses living issues in the Protestant pulpit. "Thoughts on the Hour of Prayer," by Bishop Vincent, are fresh and practical. There are also various other sermonic thoughts and suggestions, besides a variety of editorial matter. (New York: E. B. Treat.)

— The *Gospel in All Lands* for October contains the usual variety of missionary matter relating to the various mission-fields. "The Decay of Heathenism" is a strong article by A. B. Leonard, one of the missionary secretaries. "Methodism and the Negro in the United States" is a well-considered article by J. C. Hartzell. (New York: Hunt & Eaton.)

—The *Methodist Magazine* for October comes freighted with valuable and attractive articles. W. S. Cain gives a description of the island of Ceylon; W. D. Howells tells of the village life on Lake Leman; and Drummond has an article on "What is a Christian?" Bishop Warren contributes a popular article on astronomy, and Prof. Wallace gives an account of the Free Church Jubilee. (Toronto: William Briggs.)

— *Review of the Churches* for October abounds in information of all sorts in regard to all the churches of the world. This number contains the addresses on reunion at the Lucerne Conference and the appeal to the churches on reunion. Bishop Vincent has an article on Chautauqua. (London: John Haddon & Co.)

— *Babyland* for October has a variety of good things for the little folks. (Boston: D. Lothrop Co.)

The *Homiletic Review* for October furnishes an abundance of religious thought, sermonic literature, and the discussion of theoretical and practical issues. "The Minister's Literary Culture" is discussed by Prof. Patterson, of Rochester; "The Model Church," by Dr. Crafts; and "What is True Preaching?" by Rev. W. C. Newell. There are homiletical suggestions by Dr. Schaff, and sermons by distinguished preachers. (New York: Funk & Wagnalls.)

— *University Extension* for October contains accounts of the Edinburgh and Cambridge meetings, as also notes on a "Traveling Library" and the "University Syllabus." (Philadelphia: American Society for Extension.)

— The *Globe* (September–December) discusses, in a fresh way, various topics in literature, society, religion, art and politics. The Catholic school question comes in for treatment in this number. R. W. Conant considers the subject of immortality; W. H. Thorne tells of the beauties of Ruskin; and James H. Ross recalls the hymns of the war-time. (Chicago: W. H. Thorne)

Obituaries.

White. — Samuel F. White died July 30, 1893, in the 79th year of his age, at his home in East Bridgewater, Mass.

In the decease of Bro. White, the church of this place has lost one of its oldest members. From the very beginning of the M. E Church in East Bridgewater, at the village of Northville, in 1850, we find the presence and helpful activity of our brother. The first Methodist meeting in East Bridgewater village was held at Bro. White's invitation in his own home, where for so long he lived and from which he at last departed to his heavenly home. In 1857 he moved his membership to the new Methodist church in his own village and threw into this new church home the same tireless energies. Later he became a steward and trustee, and in this capacity served until he was called up higher. In the burden of the building of the present structure, which was dedicated during the pastorate of Rev. C H. Payne in 1860, Brother White manifested the same unselfish generosity, and was indeed one of the financial supporters of the glorious cause.

Not alone in the material upbuilding was our brother to be found, but his presence was likewise in preaching service, Sabbath-school and class room. And there with heart and hands full of effort for the progress of the church of Christ he labored on until two years ago last May, when he received a shock. This stroke not only enfeebled the body, but also somewhat clouded the mind. In about a year he sustained a second shock, and from that time on was confined to his bed.

During the many months that followed, a loving and devoted wife and daughter watched over him day and night, and the strong hands of a son ministered tenderly to the comfort of his aged father. But God's time for His servant was fast approaching; the warrior was soon to lay down his armor. The conflict was severe, but soon it was over; and the peaceful smile on the face of the hero told on which side was the victory.

A wife has lost a husband; a son and daughter, a father; and the church a soldier. But the hearts that mourn have a "hope." Theirs is the strong consolation. He who took into His everlasting arms the soul of the departed holds in those same everlasting arms the dear hearts that mourn. While we all miss him because he has left us, we know that he has simply moved his membership to the church triumphant. So, as members of the family and members of the church, we rejoice in the midst of our sorrow. We, too, will be faithful, that at the summons we may be ready. M. B. WILSON.

Hanaford. — Died, in Melrose, Aug. 1, 1893, Sarah E., wife of Rev. J. L. Hanaford.

Mrs. Hanaford was born in Searsport, Maine, Aug. 24, 1832, and was the daughter of James and Eliza Colcord, who were consistent Christians and several years ago passed to their reward. Her father's house was a home for itinerant preachers and the centre for neighborhood meetings, so that Sister Hanaford was early surrounded by Christian influences and impressed with the need of leading a Christian life. The seeds thus early sown blossomed into a beautiful Christian character.

Quite early in life she married Capt. Edward C. Dickey, of Stockton, Maine. Capt. Dickey, as master mariner, took his wife with him on several long voyages to different parts of the world, and on her last voyage she received a very marked impression that she should make a more public profession of Christianity. On her return she made her home in Newton, where she united with the Methodist Episcopal Church under the pastorate of Rev. W. F. Huntington, now of Boston University. Shortly after this Capt. Dickey suddenly died at sea, and his widow for several years remained in Newton, taking an interest in the church, and endearing herself to all. On June 7, 1888, she married Rev. J. L. Hanaford, and with him resided in Melrose to the day of her decease. She leaves three sisters — Mrs. H. J. Woods, of Melrose, Mrs. Geo. L. Prouty, of Milford, and Mrs. A. C. Pete, of St. Paul, Minn. — and one brother, Hon. R. N. Colcord, governor of Nevada.

Sister Hanaford was a remarkable woman. She possessed a very discriminating mind that enabled her to quickly and accurately appreciate all people with whom she came in contact. She had a heart that always overflowed with sympathy for all. Everybody was at ease in her home, her genial grace and perfect sympathy removing all embarrassment from the most diffident and retiring visitor. Her disposition was even. Under the most trying and perplexing circumstances she remained the same beautiful and sweet Christian woman she was when everything moved in accord with her desires. Her life was sunshine. All who knew her loved her and were better for having lived in her presence. The neighborhood, the church, the whole town mourn in deep sorrow, while extending sincerest sympathy to the bereaved sisters and brother, and to Bro. Hanaford, who has met with an irreparable loss. C. E. DAVIS.

Lovejoy. — Mrs Lizzie H. Lovejoy was born in Biddeford, Me., Nov. 7, 1866, and died in Portland, Me., Aug. 5, 1893.

The deceased was the daughter of Rev. James W. Sawyer, a highly esteemed member of the Maine Conference, who died in 1869. Her mother, Mrs. Julia A. Sawyer, died last September at the home of her daughter, and no one expected that the mother and daughter would so soon be reunited.

Under her mother's teaching, Mrs. Lovejoy was early led to Christ and became a consistent member of Pine St. M. E. Church. She was united in marriage with Fred E. Lovejoy June 16, 1882, a true, upright Christian man, in whom she found a lovable husband. She leaves two little boys with her image reflected upon their faces as a benediction to their afflicted father.

Mrs. Lovejoy was modest and retiring. Her throne was her home and here she reigned as wife and mother in rare loveliness of character. Every one who knew her learned to love her, and church and city have lost much in the life that has gone out below. E. L. H.

Dodge. — Captain William Dodge died at Sister Islands Light House, St. Lawrence River, Aug. 17, 1893, aged 75 years.

Bro. Dodge served in the army in the late war, and suffered much from an injury received in the service. He was a loyal, patriotic man, highly respected and esteemed by all who knew him. He was a member of the G. A. R.

Converted when twenty-two years of age, he joined the M. E. Church, of which he remained a member until death. He served the church as trustee, class-leader and Sunday-school superintendent, always ready for every good work, a true man of God.

He and his wife traveled life's journey together fifty three years, serving God and the church. He leaves his wife and three children to mourn their loss, and wait the resurrection for their joyful reunion. L. L. PALMER.

Hague. — Julia A. Hague died in Griswoldville, Mass., Aug. 26, 1893, aged 75 years.

"Aunt Julia," as she was familiarly called in the neighborhood (truly aunt to every one), has been a devoted member of the M. E. Church for the last fifty years of her life, and all of this time she successfully taught the infant class in the Sunday-school. Some who in former days were under her loving care in the primary class have in these latter days sent their children to be instructed by her in Bible truths.

Hers was a childlike, trusting faith in God; and, although in the days immediately preceding her death she was seldom able to leave the dooryard save to hear preaching on Sabbath mornings, she never complained or murmured, feeling that "He doeth all things well."

We would not call her back from the glory, and yet we shall miss the accustomed form and face on the front seat during the hour for divine worship. As in life, so in death, the "peace of God which passeth all understanding" was hers. A. B.

Adams — Died, in Gorham, N. H., Aug. 22, 1893, Augusta Adams, aged 62 years.

In the quiet of her home, twenty-seven years ago, without any special religious interest in the community, she with her twin sister Amelia commenced the Christian life. Soon after she united with the Methodist Episcopal Church. The life of Sister Adams was uniform and peaceful. To serve her Master faithfully and well seems to have been the object for which she lived. The comforting element in her religion was as conspicuous as her consecration. Her interest in Methodism and the cause of God was evinced by her perusal of ZION'S HERALD, which for many years was a welcome visitor to her home.

She and her sister, united by the twofold ties of consanguinity and religion, lived together in an affection that was beautiful and tender. The separation to Amelia is painful, but it must be brief. A. C. T.

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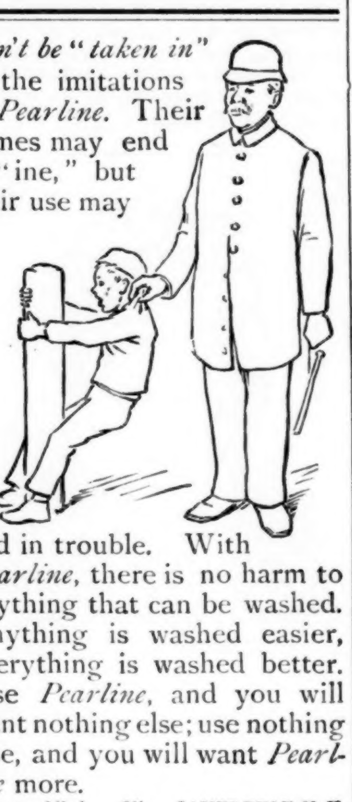

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BOSTON MARKET REPORT.

WHOLESALE PRICES.

BOSTON, Oct. 10, 1893.

BUTTER—New York and Vermont dairy, good to choice, 29@30c. ℔ lb.; fancy, higher.

CHEESE — Choice Northern full creams, new, 12c. ℔ lb.; fair to good, 9@11c. ℔ lb.

EGGS — Eastern extras, 25c. ℔ dozen; Vermont and New Hampshire extras, 25c. ℔ doz.; and Westerns, choice, 22c. ℔ dozen.

BEANS — Choice yellow eyes, $2.15@$2.20; New York hand-picked pea, $2.00@$2.05.

APPLES — Choice Pippins sell at $2@$2.50 ℔ bbl.; common to good, $1.25@$2 ℔ bbl.

POTATOES — Choice rose and hebrons, 50 @ 55c ℔ bush.

POULTRY — Northern fresh-killed spring chickens, choice, 15@18c. ℔ lb.; West iced turkeys, 14c.

CABBAGES — $3 ℔ 100.

LIMA BEANS — $1.50@$2 ℔ bush.

BANANAS — $1@$2 ℔ bunch, as to size and quality.

CELERY — $2.75 ℔ box.

SPINACH — 5c. ℔ bush.

SWEET POTATOES — Choice, $2.50 ℔ bbl.

TOMATOES — 60c. ℔ bush.

CRANBERRIES — $4@$4.50 ℔ bbl.

ONIONS — $1.75@$2 ℔ bush.

CUCUMBERS — 50c.@$1 ℔ 100.

GRAPES — 30@32c. ℔ basket.

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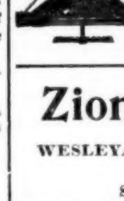

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Zion's Herald.

WEDNESDAY, OCTOBER 11, 1893.

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THE INSIGHT OF SERVICE.

Some Christians are forever standing idle in the market-place — not because they are not willing to labor for the Master, but because they do not know what to do. If some pressing service would only offer itself, some task confront them with immediate necessity of doing, how gladly they would accept the commission, how eagerly they would set about the task! They long to serve, but they actually know not where nor how to begin. So they stand idle, while the precious hours of the day are wasting.

Other Christians scarcely seem to find time for all the things that wait their doing. Service crowds upon service, opportunity upon opportunity. It is always lo here, and lo there, somewhere to go, something to do, some one to help.

What makes the difference? Why is it that service comes readily, invitingly, availably to some, and seems forever eluding others? It is because the more men do the more they perceive what ought to be done. Active Christians acquire what may be called the insight of service. The performance of each task opens the doorway to another. It is because the idle Christians wait so persistently for something that seems to them suitable, that they gradually grow blind to all opportunities for doing good. Let them do anything at first — if it be no more than to enter the vineyard and tread the grass out of the Master's paths — and they will soon perceive tasks enough that are suitable and needful. It is idleness that spins cobwebs before the eyes of men. "What can I do?" is the weak cry of the man who has never really tried to do anything with all his mind and heart and strength. The first genuine task he performs — no matter whether it seems just suited to him or not — will be his open sesame to all manner of good and blessed works. Let there be no more helpless, self-distrustful folding of the idle hands! Do something, do it heartily, do it thoroughly, and in the doing of it you will find that you have attained, in the measure of your faithfulness, to the insight of service.

THE HOLINESS WE BELIEVE IN.

We have reason to believe that in some quarters an effort is being made to misrepresent the position of the HERALD in regard to that grand doctrine of the Bible and of the Methodist fathers which the latter loved best to call Christian perfection. Some of our readers, it has been whispered in our ear, are a little alarmed, as fearing that we have to some extent departed from the faith. We beg to assure them most positively that this is not so. A misapprehension exists. We hold with the utmost firmness all the essentials of the Wesleyan system in this matter.

What are those essentials? Beginning with depravity — for the doctrine under consideration strikes its roots deep and spreads its branches wide — we hold that all men, because of their descent from fallen Adam, are born in an abnormal or disordered condition, not sin itself in the literal sense of involving blame or necessitating sin, but rendering it very easy and practically certain. At conversion this depravity is to a greater or less degree removed. In other words, we are *partially* sanctified. Here we are obliged to differ from several of our modern Methodist writers, such as Dr. J. T. Crane, Dr. J. M. Boland, and Rev. S. Franklin, all of whom hold that there is no such thing as partial sanctification. It seems to us clear, both from Scripture and from experience, that there is; that God has to be content with a partial work at conversion because of the weakness of the powers of the person acted upon, and that some depravity remains to be subsequently removed. This is Wesley's position.

A further chief point in our system which, we are certain, accords with that of Methodism generally, is that all believers — as soon as by the working of the Holy Spirit, while they go forward in the discharge of the duties of the Christian life, they are made conscious of remaining impurity or weakness — may, by deeper consecration and faith in the all-cleansing blood, have that impurity or weakness removed and receive strength to overcome all temptations and live a life free from all sin properly so-called. It is important to hold to this meaning of sin, or inextricable confusion will follow. Mr. Wesley says in his famous sermon on Perfection: "Why should any man be averse to salvation from all sin? By sin I mean *a voluntary transgression of a known law*. This is the Scriptural definition of sin." This was Wesley's idea of the perfection practicable for us in this life. Certainly, as he says, "no man of reason and religion should be afraid of this." The trouble is, it has been confounded with another sort of perfection beyond our reach in this life and toward which we are only to press. Speaking in the "Plain Account" of sins improperly so-called, he says: "I believe there is no such perfection in this life as excludes these involuntary transgressions which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality." Again, in his sermon on "The End of Christ's Coming," he says: "The Son of God does not destroy the whole work of the devil in man as long as he remains in this life." In 1765 he wrote to a correspondent: "Those who are cleansed from all sin feel more than ever their own ignorance, littleness of grace, coming short of the full mind that was in Christ, walking less accurately than they might have done after their divine pattern."

It is from lack of distinguishing these two meanings of perfection — which, indeed, Wesley himself did not always seem to keep clearly before him when he wrote — that most of the confusion in modern theories arises. The differences over which good people are apt to grow inordinately warm, and are even occasionally led into that very unchristian practice of impugning each other's motives or vilifying each other's character, are almost wholly differences of terminology. The trouble mainly comes from want of careful definition and slipshod use of language.

We stand for freedom in Methodism as to the great mass of non-essentials. The time has gone by when a slavish following of the fathers or a minute adherence to certain shibboleths can be demanded of our preachers under threats of excommunication. It is not required of us that we stupidly refuse to use our own minds and inanely content ourselves with repeating the words of men dead a century ago who, however great in their own day, are not popes to impose their every form of speech on all the generations following. Those men would have been the last to expect or desire this. They departed widely from the opinions of their ancestors, and ventured out on the sea of truth, making discoveries that were a great blessing to their own souls and a benediction to us. Why should we be denied the same privilege? We need not, and will not.

If our orthodoxy is called in question because from out the multifarious mass that Wesley published, as in his pioneering he groped his way toward clearer truth, some things can be quoted which we do not care to adopt, we are not careful to make answer in this matter. We are quite willing to stand with such representatives of modern Methodism as Drs. Whedon and Curry, to quote the recent dead, or Bishops Foster and Merrill, to quote the illustrious living, all of whom, in their published writings substantially agree with us in our ideas of Christian perfection, as, indeed, do most of the scholarly minds in the church. We could give columns of proof had we the space at command, or did we deem it really necessary.

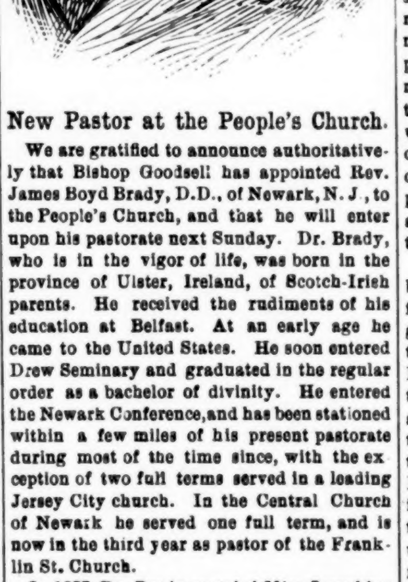
What is chiefly needed is that the church should swing clear from all formalism and fanaticism and Pharisaism, and should in all its membership be thoroughly loyal to what it knows and believes to be right — in one word, loyal to Christ. It should press forward with all speed, in the vigorous use of all available helps, making day by day the nearest possible approach to the ideal life. A genuine and natural piety, free from censoriousness, harshness, and spiritual pride, should be diligently cultivated. The mind and spirit of Christ should more and more be gained and shown. If this be done, no occasion will arise for the division of churches, for the setting up of class against class and clique against clique. There will be no place for partisanship or party cries or outside organizations claiming superior holiness. There will be ever-increasing *love*, which, as Mr. Wesley well said, "is the one kind of holiness found in various degrees in believers." To the constant promotion of this the HERALD will continue to devote itself, standing in the future, as in the past, for all that is best, most wholesome, and most progressive in our beloved Methodism.

Rev. E. P. King.

In the death of Rev. Edward P. King, pastor of Morgan Chapel, the church has suffered the loss of a spirit loving as St. John and chivalrous as a Crusader. Few pastors have made such close and strong and abiding friendships. Few have given to their people an impression of such deep experience of grace and such all-absorbing consecration to the service of God. From the time of his conversion and call to the ministry he was wholly and with growing wisdom given to the one work. In his student days in the School of Theology his successful labors gave such premonitions of genius for mission work that Boston was never satisfied till she had him again in the field. Wherever he has served as pastor he has left the impress of his devoted spirit and the fruit of his zealous faith. Not least were his labors fruitful in his beloved native Amherst, where, turning away from flattering invitations, he sought the unpromising field, and toiling with hand and head and heart, and aiding from his slender patrimony, he reared the church which is his monument today.

His coming to Morgan Chapel was a sacrifice for himself and his family such as his brethren little realized. But here he won the confidence and love of fellow-workers within and beyond his own church, and of all those for whom he labored to a wonderful degree. It is a mysterious providence which has removed him just when success had secured friends and opened the way for enlargement and increased usefulness. A strong man, a noble spirit, has been removed. But he has left us the lesson that greatness does not depend upon high position or honorable titles. His strength lay in absolute and wise devotion to the service of God, manifested in a faith unfaltering, a tireless zeal and industry, a tender sympathy and gentleness in ministry, with a robust denunciation of wickedness. The church here has lost his presence, but not the influence of his intense and consecrated life.

The funeral of Bro. King was attended at Amherst, Oct. 6, in the house of his brother, Isaac King. Rev. Dr. Chadbourne had charge of the services, assisted by Revs. J. F. Mears, S. A. Bragg, W. E. Knox, J. N. Short and T. P. Fisher.



New Pastor at the People's Church.

We are gratified to announce authoritatively that Bishop Goodsell has appointed Rev. James Boyd Brady, D.D., of Newark, N. J., to the People's Church, and that he will enter upon his pastorate next Sunday. Dr. Brady, who is in the vigor of life, was born in the province of Ulster, Ireland, of Scotch-Irish parents. He received the rudiments of his education at Belfast. At an early age he came to the United States. He soon entered Drew Seminary and graduated in the regular order as a bachelor of divinity. He entered the Newark Conference, and has been stationed within a few miles of his present pastorate during most of the time since, with the exception of two full terms served in a leading Jersey City church. In the Central Church of Newark he served one full term, and is now in the third year as pastor of the Franklin St. Church.

In 1877 Dr. Brady married Miss Josephine Wood, of a prominent New York city Methodist family. Immediately after the marriage he left for an extended tour of Europe, the trip covering Ireland, Scotland, England, Holland, France, Belgium, Switzerland and Italy. The next ten years were spent in ministerial work at home. In 1887 he took a year off to study the five continents of the earth, passing around the globe and pursuing several studies in ethnology and comparative religions, in which studies he has been deeply engaged ever since. On his return he resumed his labors in the ministry, and simultaneously pursued a course of studies in the New York University, where, in 1891, he received the degree of Ph. D. The degree of D. D. had been previously conferred upon him.

Dr. Brady has won the reputation of being a pulpit orator of great power and impressiveness. He is fond of books, and spends much of his time in his study. He is the author of a volume entitled the "Saengerfest Sermons" — a collection of his pulpit denunciations of the German Saengerfest custom as it was in vogue in Newark — and a book called "Missionary Mechanics and Dynamics."

In person Dr. Brady is a heavy man, rather above the average height. He is genial and sociable, easy of approach, and especially popular with the masses of the people. People's Church will give him a hearty and enthusiastic welcome. There is no church in the connection where able and consecrated effort will produce larger results; and genuine success at the People's Church will be the greatest event in our American Methodism.

The Plymouth Convention.

From all sides we hear favorable reports of the Epworth Convention recently held at Plymouth. Discounting any exuberance natural to interested participants, it would still appear that the gathering has more significance than simply an enthusiastic annual meeting.

The general secretary was unable to announce definitely much, if indeed any, increase in the number of chapters or list of members. This is not initself discouraging, as might at first appear. There is philosophy as well as arithmetic in figures — a fact often overlooked. A gain of five per cent. under certain circumstances evidences as much courage, fidelity and real success as an increase of fifty per cent. under other circumstances. Four years and a half ago the movement began. Its first months witnessed fabulous growth. With colossal strides the young giant "walked about Zion." The churches in New England particularly saw the need and benefits of such an organization, and with unusual alacrity entertaining the stranger found him to be an angel of the Lord.

The hour, then, calls for reflection. The novelty of the League has worn off. Its growth now must be normal. Has it elements of permanency? It is our conviction that it has. Its origin and continuance indicate providential guidance and favor. Its educative function must ever be of greatest value. In some way a work similar to that which it is now prosecuting must be done. It matters little by whom or by what it is done. The *work*, not the workmen or the machine, is important. Since, then, there is a call to "come over and help," God has a Paul ready to go. We dare believe that this loyal young Methodism with "Epworth" name and spirit, having had exceptional advantages, having seen "a great light," and having received a blessed baptism, is the Lord's own "chosen vessel."

The accumulated evidence that the spiritual work is pre-eminent will bring cheer to thousands. Epworth prayer-meetings draw more strongly than Epworth sociables. Dr. Kendig, we believe, was exactly right as he "historically defined" our church when he declared that Methodism was not born at Epworth, nor at Oxford, but in London, and at that moment when Mr. Wesley said, "I feel my heart strangely warmed." We think this pre-eminence of the distinctively spiritual side in League work is not disparaging to any other, but rather view it as a divinely-intended superiority, whose influence is to blessedly permeate and characterize all the other parts of the work.

We confidently expect an increasing usefulness for the literary department. "Growth in grace" both inspires a thirst for and aids a development of intelligence. To love God "with all thy *mind*" is a part of the great commandment. A consecrated ingenuity and a holy versatility are apparent. That sixty thousand dollars could be raised by the young people of New England in one year, will open the eyes of all to the great financial possibilities of the League. The further fact that the very large part of this great sum was given to general church expenses ought to silence any grumbler. Epworth money spent in ice cream for the members is not a much greater evidence of disinterested benevolence than Sunday-school money spent in picnics for the scholars.

There is a call for pious men and women to conduct the Social department. Here our Achilles shows his vulnerable heel. Greater care needs to be exercised in naming our entertainments. "Soap-bubble parties," "chestnut socials," are not edifying.

The expressed thought of the convention toward the Christian Endeavor Society, as formulated in the resolutions, was wise and kindly. It asks for friendliness, and urges Methodist Endeavorers to affiliate with Epworthians, if they cannot unite more closely. God bless the Epworth League!

The World's Parliament of Religions.

On the second page this week will be found the third and final paper upon the World's Parliament of Religions, which recently closed its sessions at Chicago. We have endeavored to help our readers to an intelligent and sympathetic familiarity with this assembly because we believe it to have been one of the most important religious councils of the century. We do not, however, by any means endorse all that was said upon that platform. That Christianity and its Founder have not suffered by comparison with other Oriental religions and their reputed founders, need not be affirmed. The general purposes of the parliament, the spirit of "sweet charity" manifested by all who shared in the deliberations and discussions, the intelligent and wholly frank utterances of the representatives of other religions, must serve to remove much of the misconception and prejudice which are prevalent respecting these "hoary faiths" and the people who so tenaciously adhere to them.

The editor of this paper was privileged to be present at the last session — the "love-feast," of the parliament. To look into the gentle and spiritual faces of the representatives from India, Japan, China, and other Eastern lands, and listen to their profound thought, spoken in most instances in classic and fitting English, was a revelation to us that must affect our thinking and action for the remainder of life. Prof. Momerie, of England, said that the Parliament of Religions was greater than the Columbian Exposition. In the influence which it is to exert upon missionary effort in the several lands represented, the result must be unspeakably important, valuable and permanent. Of the specific impressions made upon us as related to our missionary work, we shall speak at length in future issues.

PERSONALS.

— President Reed, of Dickinson College, is compelled to take a long rest before resuming his official work.

— Dr. L. T. Townsend is to deliver the address at the opening of the new term of the Deaconess Home, Washington, D. C., Oct. 16.

— We were delighted to meet Rev. Charles Young, D. D., at the Book Room last week. He is much improved in health, and is genial and hopeful.

— Rev. Henry P. Winter has been acting for some months as assistant pastor of the People's Church, rendering much-needed and very important service.

— The editorial table is pleasantly burdened with a basket containing several varieties of fine pears, the gift of Rev. Jesse Wagner, of Cambridge.

— Many friends of the lamented Mrs. H. O. Houghton have been privileged to see in the last few days an excellent portrait of her at Doll & Richards' gallery this city.

— Miss Elizabeth U. Yates has fully recovered from her late severe illness, and is now engaged in lecturing upon temperance and reformatory topics, in West Virginia.

— Chaplain and Mrs. D. H. Tribou, with their daughter, are attending the Indian Conference at Lake Mohonk this week. They will probably spend the winter in Brooklyn, N. Y.

— Rev. Mark Guy Pearse has returned to work quite himself again, his long stay in France having enabled him to entirely shake off the effects of his recent severe illness.

— We learn, as we go to press, of the death, in Webster, Oct. 8, of Mrs. Ida Mary Gould, wife of John S. Gould, and daughter of Sarah D. and the late Reuben L. Holt of Boston.

— Rev. George Whitaker, D. D., who recently resigned as president of Willamette University, has been appointed by Bishop Goodsell pastor at St. Paul's Church, Portland, Oregon.

— "He Helped Others to Climb," is the title of a very interesting contribution in last week's *Congregationalist*, in which Horace E. Scudder, editor of the *Atlantic*, writes of Mark Hopkins.

— Bishop Andrews transfers Rev. Clark Crawford from the New England Southern Conference to the Southern California Conference, and appoints him to the First Church at Pasadena.

— Rev. F. H. Morgan, of Skowhegan, Me., has just returned from a three weeks' trip in the Canadian Northwest, having gone as far as Banff, in the Rocky Mountain Park, *via* Winnepeg, Manitoba.

— Our able *confrère* of the *Central Christian Advocate* spent the entire month of September in exile among the Alleghanies, at Mountain Lake Park, Md., seeking exemption from his annual attack of hay fever.

— An interesting feature of the Boston Preachers' Meeting, Monday, Oct. 2, was the presentation of a large portrait of the late Rev. Pliny Wood. Rev. W. J. Pomfret, on behalf of Mrs. Wood, in a very apt speech, delivered the picture to the custody of the Meeting. Bro. Wood is lovingly remembered by the senior brethren of the New England Conference as one of "the sturdy, ready, devoted and representative preachers" of his day. This characterization by Bro. Pomfret well expressed the thought of the other ministers who spoke. Bro. Wood died in 1873 in Munich, Germany, where his body now rests.

— Rev. R. S. Maclay, D. D., at the session of the Southern California Conference just closed, took a superannuated relation; and Rev. Adam Bland, one of the oldest ministers on the Pacific Coast, took a similar relation.

— The *Buffalo Christian Advocate* says: —

"Bishop Vincent has returned from his episcopal tour in Europe, in excellent health. We have not seen him look so well in a long time. He came to Buffalo last week and spent a couple of days, after which he went East."

— Rev. R. W. Dale, D. D., the distinguished English Congregational clergyman and writer, is so ill that he is confined to his bed. It is hoped, however, that if great care is taken a speedy recovery will be effected.

— D. E. Howard, of Concord, N. H., sends a telegram announcing the death of his father, Rev. Lewis Howard, at Springfield, N. H., Oct. 4, and his burial at Contoocook on Monday. A fitting obituary of this eminently good man will soon appear.

— Miss Mabel Alice Williams, daughter of General Charles Williams, of Manchester, N. H., and Mr. Herbert Dow Pickering, of Lowell, were married, Oct. 4, at Manchester. The ceremony was performed in St. Paul's Church, Rev. Dr. C. D. Hills, the pastor, officiating.

— Rev. Charles Cook, whom Spurgeon called "the Howard of the day," is now in America with the purpose of visiting the prisons of the United States and Canada and examining their methods. He has done much work in prisons all over Europe and in Egypt and Morocco.

— Ex-President Harrison expects to visit Tennessee this month. He will be present at the marriage of his niece, Miss Lizzie Harrison, to William P. Buckner, of Cincinnati, at Murfreesboro, on the 30th. Miss Harrison is the daughter of Carter B. Harrison, who is United States Marshal of the district.

— Professor Drummond delivered the address at the dedication of the Walker Museum at Chicago University, Oct. 2. He is now giving a series of lectures at the university chapel, and also repeating in a Chicago church under the auspices of university extension his Lowell Institute lectures on "Evolution."

— The *Central* of Oct. 4 says: —

"Bishop Mallalieu has just brought to a close his month of work in Iowa, where he has held four Conferences. In each instance he kindled a revival blaze among preachers and people, while his enthusiasm, his brotherly kindness, his evangelistic power in the pulpit and on the platform, and his patience in adjusting the appointments, have proved marked qualities."

— Miss Nellie Harris, of Defiance, O., and Miss Carrie M. Harris, of Dayton, O., sailed from New York, Oct. 7, for India, the former to assist Miss Emma Knowles in her work in the high school in Calcutta, and the latter for Lucknow, both under the auspices of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

— Rev. Wilbur F. Sheridan has been transferred from the Indiana to the Detroit Conference and appointed missionary superintendent for the city of Detroit. The Methodist Alliance, composed of the official boards of that city, are back of this newly-begun "forward movement" in city evangelization. We are greatly gratified to announce this new Methodist enterprise. Something of the kind should be attempted in all of our large cities.

— Seth Whittier, father of A. R. Whittier, of this city, died Oct. 3. He was born in Searsmont, Me., March 13, 1811, and came from there to Boston in 1831, and was an attendant for some time at the old North Bennet St. Church. Later he was for many years a member of the North Russell St. Church, and in 1856 a member of the Hedding Church, and was one of the number who built the Tremont St. Church, of which he remained a member until his death.

— Rev. W. H. Crawford, D. D., will be inaugurated as president of Allegheny College in the Stone M. E. Church, Meadville, Pa., Wednesday afternoon, Oct. 18. Addresses will be delivered by Bishop John H. Vincent, Rev. J. M. Buckley, D. D., of New York, President W. H. Crawford, Rev. C. W. Smith, D. D., of Pittsburgh Conference, Rev. James P. Mills, D. D., of East Ohio Conference. Hon. John H. Henderson, of Meadville, will administer the oath of office.

— John D. Rockefeller is most widely known as the president of the great Standard Oil Company, and most pleasantly known as the most munificent giver to the new Chicago University; but in his own city, Cleveland, and in his own church, the Euclid Avenue Baptist Church, he is best known as its Sunday-school superintendent continuously for the last twenty-five years. His winter home is in New York, but in summer he is said to be never absent from his Sunday-school unless from necessity.

— The grave of Phillips Brooks at Mt. Auburn is entirely overgrown by the glossy leaved myrtle, or periwinkle, and upon this dark background fresh flowers are constantly laid. The Bishop lies in a simple, old-fashioned grave lot, with an iron fence around it. The gate of this fence is not latched, but swings silently to admit the countless visitors, who have worn the grass entirely away between the grave and the path below it. Two laurel bushes, which stand on each side of the gate, have been nearly chipped away by those who wish to retain some memorial of so sacred a spot.

BRIEFLETS.

The charming little poem on the family page of the issue of Oct. 4, entitled, "I Wouldn't be Cross," by Mrs. M. E. Sangster, should have been credited to *Harper's Young People*.

The *Buffalo Christian Advocate* shows its characteristic good sense and alertness in reproducing in its columns the sermon of Rev. James Mudge, D. D., upon Christian Perfection, published in our issue of Sept. 13.

One of our Bishops (and need we say which?) writes with urgency: —

"Pardon the suggestion, but allow me to plead that you urge all our people and preachers to commence revival efforts and not delay until the so-called Week of Prayer. I believe the only salvation from the awful drift of sin that confronts our nation is in a mighty reformation."

As a sample of the practical manifestation of the holiness of which the *Christian Witness* is an exponent, we reproduce the following editorial paragraphs just as they appeared in the Oct. 5 issue of that paper under the caption of "Estimate of Church Paper:" —

"Rev. A. S. Ladd, of Maine, is not 'sure that all the positions of *Zion's Herald* on doctrinal points, or on matters of church polity, are correct, but there is a breadth, fearlessness and push about it that I admire.'

"Ah! yes. If a paper is only *broad* and enterprising, it is of less consequence whether it is sound and healthful. The devil is enterprising. So is Mormonism, and Romanism in its way. Poison is enterprising, but it is deadly. We are glad Bro. Ladd is so frank. We know exactly how he estimates his church paper."

Comment is unnecessary.

Our readers will turn with zest to a characteristic letter from "Manhattan," which will be found on the second page.

The Bishops hold their fall meeting at Milwaukee on Oct. 25. The General Committee on Church Extension meets in St. Paul, Nov. 2, the General Committee of the Freedmen's Aid and Southern Education Society at the same place, Nov. 6, and the General Missionary Committee in Minneapolis, Nov. 8.

The publisher will be happy to send sample copies of ZION'S HERALD, a supply of pamphlet copies of the Prospectus for 1894, and blank subscription pledges, to those of our ministers who desire to use them in the canvass for new subscribers.

Those who heard the address at the Social Union four years ago, by Mrs. Lucy Rider Meyer of Chicago, on the "Deaconess Work in America," and that of Sister Dora Stephenson, of London, two years ago on the "Deaconess Work in England," will be sure to avail themselves of the privilege of hearing these eloquent women at the meeting to be held in Tremont St. M. E. Church, Boston, Monday evening, Oct. 23, at 7.30, in the interests of the "Deaconess Work in New England;" and we hope that many of those who did not hear them on the occasions above referred to will not fail to do so now. A very cordial invitation is extended to all.

We again ask our regular subscribers to aid us in acquainting their friends who are not readers of the HERALD with our Announcement for 1894. Will they please loan their papers to their neighbors for examination?

It is a great thing to have a talent for appreciation. He can do much good in the world who recognizes the good other people are doing, and tells them of it. More folks than most imagine are getting weary and down-hearted because they seem to accomplish nothing. They will be wonderfully cheered and brightened by being assured of the contrary. Ministers ought to be told if they do anybody good by their words. It will not hurt them at all. School-teachers need this sort of encouragement from parents. Children would be the better if they had more of it. Servants often suffer for lack of it. Some people are perpetually depreciating the work that is done for them, noting carefully all the evil there is in others and all the defects in what they do. Such people are a curse. Let us watch for the good in one another, and not be backward in mentioning it. What a different place this world would be, how much sunnier, if this talent for appreciation were constantly cultivated!

The *Epworth Herald* of last week contains the following interesting announcement to the Epworth Leagues: —

"The volume of daily readings which the cabinet of the Epworth League requested Miss Adelaide S. Seaverns, of the editorial corps of ZION'S HERALD, to prepare for the use of the League readers, will soon be brought out by Hunt & Eaton under the title of 'Thoughts for the Thoughtful.' The book has been compiled and edited with great care and marked ability, and will make a useful and elegant holiday gift."

The first of the breakfasts to destitute men for this season took place at Morgan Chapel last Sunday. Tremont St. M. E. Church furnished the food and the music. Sixty-three were fed, five of whom came to the altar after Bro. Schreckengast's sermon. A new feature in the work at Morgan Chapel this year is the Men's Institute, in charge of Miss Cook, whose three years at Mildmay, London, have fitted her for great efficiency in such enterprises. The first meeting was held last Monday evening. The formal opening will occur next Monday evening, when all those who are interested in the Chapel are invited to be present. There will be addresses by prominent Unitarians as well as Methodists.

Two mottoes there be — "Think with the few and speak with the many;" "Better mad with the rest of the world than wise alone" — which are widely practised upon and esteemed the essence of worldly wisdom, but which the truly virtuous man will look at with suspicion. To swim with the stream, to fall in with the folly of the multitude, to avoid contradicting or being contradicted, to keep one's thought to one's self when its publication would not be popular, to conform to the customs of those about us — all this, no doubt, is prudent, but it cannot be considered noble. There would be no heroes and martyrs on this basis. What would become of reforms, and how would the world grow better, if all did this? Thank God! there are some royal souls who do not govern their lives by such safe and selfish maxims. They would rather be right than be President; they stand for the truth at all odds; they speak what they think, and are perfectly willing to go alone if need be, since they must go in the path that God appoints.

Bishop Potter's recent address before the Diocesan Convention of New York on "The Heresy of Stagnation," was characteristically pertinent and courageous. We are especially pleased with the following paragraph: —

"We may blunder and fumble with the new, strange, grave problems confronting the church today, as doubtless in many instances we are doing; but even that is a thousand times better than not attempting to grapple with them at all. And therefore I look with profound thankfulness upon the work that every parish house, in this city and out of it, is doing, and every guild and brotherhood in all the land. We may indeed worship the net and the drag, but it is only those who mend and tend and let down their nets who catch the fish; and though 'socializing religion,' which somebody has called it (declaring it to be only vulgarizing it), is not an end, but a means, it is or ought to be one step more towards the end. That obviously must be the giving not merely of money, playrooms, reading rooms, garments and food, but rather and most of all the giving of ourselves."

Our Italian Mission in this city has gotten a fine start. Last week the chapel at 201 North St. was crowded with Italians to listen to music by friends of the work and a patriotic oration by Bro. Conte. Last Sunday after the sermon sixteen young men asked to be enrolled in the Methodist class that has been formed. There are about two hundred in the Epworth League connected with the Mission. The following notice from the Boston Italian newspaper, *La Concordia*, speaks in the following flattering terms of Mr. Conte and his work: —

"On Monday evening, October 2, Rev. Gaetano Conte held his third public meeting at the North End Mission. Rev. Mr. Conte has already acquired in Boston a reputation for easy and felicitous discourse, and, what is much more, he has by his courteous manners won himself friends and acquaintances who esteem and respect him. The subject of the evening's discourse was, 'Garibaldi at Volturno,' and Mr. Conte, with his usual brilliancy, portrayed the deeds and rehearsed the stories of the patriotism of that time. It is hoped that in continuing Mr. Conte's meetings they will be held in places large enough to accommodate the great numbers attending, and it is certain that no occasion will pass unnoticed."

These are days of specialists. To make a mark in any particular pursuit much else must be neglected for it. There must be concentration to ensure success. How few are the men or women whose specialty is absolute devotion to God! It is one thing to be greatly taken up with the advocacy of a particular phase of the theological doctrine of holiness, or with a special method of its presentation, and quite another thing to be greatly taken up with God. The former may bring one popularity in certain circles, may procure prominence or profit; indeed, is not at all incompatible with quite low or very mixed motives, and with great faults of personal character. The latter does not lead to outward fame of any sort, but it is a passport to the kingdom which cometh not with observation. The Lord's little ones are generally hidden from human eyes, but He knows them every one, and in the secret of His presence they abide with rare delight. They talk more with God than with any one else, think more of Him than of any one else, care more for His favor than for that of all the world beside. There is a daily beauty in their life.

The Conferences.

[See also Page 7.]

NEW ENGLAND CONFERENCE.

Boston District.

Boston Preachers' Meeting. — Resolutions upon the death of Mrs. Franklin Fisk were introduced and adopted. The election of officers for the ensuing six months was taken up, with the following result: President, Rev. G. W. Mansfield; vice-president, Rev. C. F. Rice; secretary and treasurer, Rev. F. N. Upham; assistant secretary, Rev. L. W. Staples. An address by Dr. Bates was the order of the day. The speaker gave up his time that the meeting might hear Revs. Bros. Johnson of Chicago, Simonson of Brooklyn, and Mason of Atlanta. Bro. Weber, evangelist, was also introduced. Bro. Erastus Hebard, 94 years old, a Methodist layman from Vermont, was kindly received by the meeting. He is the father-in law of Rev. J. R. Cushing. The preachers were delighted to see Rev. Chas. Young, of Chelsea, out again after his two years' illness. He was not able to be presented publicly, but received many expressions of love and congratulations from his brethren.

South Boston, St. John's. — Rev. W. T. Perrin began last Sunday evening a series of lecture-sermons on the general theme, "Footprints of Patriarchs, Kings and Prophets:" "Abraham — The Oak of Mamre, Mt. Moriah, Hebron;" "Jacob — Bethel;" "Joseph — Plain of Dothan, Obelisk at Heliopolis;" "Pharaoh — Proud Thebes, Mummy at Ghizeh;" "Moses — The Nile, Goshen, Mt. Nebo;" "Joshua — Jericho, Mts. Ebal and Gerizim;" "Samuel — Shiloh;" "Elijah — The Brook Cherith, Mt. Carmel;" "Elisha — Elisha's Fountain, Samaria, Shunem;" "David — 'The City of the Great King.'" Oct. 1, 12 were received into the church in full membership, and 4 were taken on probation.

Jamaica Plain. — A largely attended reception to the pastor, Rev. James Yeames, and his wife was held at the church, Monday evening, Sept. 25. It was their silver anniversary. Many friends tendered warmest congratulations and beautiful gifts.

Allston. — Perfect harmony prevails in all the affairs of this church, and it is said that the greatest prosperity, both temporally and spiritually, is being enjoyed of any time during its entire history. A week ago last Sabbath evening the service consisted of a symposium on "Revivals," when several of the brethren and one sister gave short addresses. Last Sabbath evening the pastor, Rev. C. H. Hanaford, gave a lecture on "The Need of the Times," to a large congregation.

Milford — Repairs to the extent of $1,500 were made upon the church building during the summer. The audience-room now has a metallic ceiling, frescoed walls, painted pews, and a fine carpet. The new stained-glass windows are a great improvement over the ones so long in use. Oct. 1, a crowded church greeted the pastor, Rev. Luther Freeman, as he preached the reopening sermon from Colossians 1:21, 22: "The Redeemer's Purpose and Methods." In the evening Dr. J. W. Hamilton presented the cause of the Freedmen's Aid Society, and received a collection of $40.

North Boston District.

Woburn. — Oct. 1, 4 were received by letter and 2 from probation. The religious interest is an incoming tide. In the primary department of the Sunday-school, Oct. 8, 119 were present.

Central Church, Lowell. — Rev. Hugh Montgomery presented the claims of ZION'S HERALD to his church last Sunday, and secured twelve new subscribers.

Lowell, Highland Church. — Sunday, Oct. 1, 1 was received by letter, 1 was baptized, and 7 were taken into full membership from probation. Rev. M. C. B. Mason, of Atlanta, Ga., gave an eloquent address to a full house in the evening.

Concord. — Sunday, Oct. 8, was a "high day in Zion." The Norwegian and Danish Methodist Episcopal Church was dedicated with interesting services. The preachers for the day were: Morning, Rev. H. Olsen; afternoon, Dr. L. B. Bates; evening, Rev. J. H. Johnson.

Waltham, First Church. — On the first Sunday of October 20 persons were received into full membership. Rev. E. P. Herrick, pastor.

Ashburnham. — Sept. 24 and 25 were red-letter days indeed in this church; on the Sabbath 12 adults received baptism and a large company partook of the sacrament. The audience numbered nearly two hundred. The pastor was assisted by Rev. Franklin Adams, local preacher, and Miss E. S. Tobey, evangelist. At the Sunday-school session there were three new cases of inquiry and conversion. The evening service was a season of great spiritual power. The Monday evening following was the 15th wedding anniversary of the pastor, Rev. A. W. Baird, and wife. Much to their surprise the parsonage was filled with loving parishioners, who, after congratulatory words of high appreciation, left $15 in money and a beautiful set of table linen.

Lynn District.

Walnut St., Chelsea. — On Sunday, Oct. 1, 16 were received into the church — 13 in full connection, 2 by letter, and 1 on probation. A deep religious interest prevails. Rev. T. Corwin Watkins, D. D., pastor.

Tapleyville. — The third anniversary of "Old People's Day" was observed, Sept. 24. The pastor, Rev. L. W. Adams, preached appropriately on "The End of a Long Life; or, Home at Last." A large number of elderly people were present as honored guests. The church was delighted with the service.

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Roslindale. — Monday evening, Oct. 2, the men of this church gave a reception and supper to their male friends, Tufts catering. About eighty sat down to the tables. The pastor, Rev. F. N. Upham, acted as host and toastmaster with charming cordiality and originality. Mr. John E. Blakemore responded to: "The Church in the Community: A Power for Good;" Rev. Alfred Noon, "The Church: A Moral Force;"

[Continued on Page 5.]

ANNOUNCEMENT---1894.

The kindly favor accorded the editorial management of ZION'S HERALD by its regular constituency, and also by the general public, during the last five years, stimulates us in an endeavor to make it in the coming year even more satisfactory and influential.

Our Contributors.

It has been our unswerving purpose to render the corps of writers for these columns, each successive year, more and more comprehensive and attractive. A partial list of our regular and occasional contributors will perhaps show the best value of what has been received in the past from such able helpers, and what may be expected in the future.

BISHOPS: Foster, Merrill, Andrews, Warren, Hurst, Ninde, Walden, Mallalieu, Vincent, J. N. Fitzgerald, Newman, Goodsell, Haygood and O. P. Fitzgerald. Bishops Arnett and Tanner, of the African M. E. Church, are requested to write for the coming year on "The Work of the African M. E. Church for the Colored Race."

EDUCATORS: Presidents W. F. Warren, B. P. Raymond, Henry Wade Rogers, J. W. Bashford, William F. McDowell, Wilbur P. Thirkield, Merrill T. Gates, Profs. Daniel Steele, William North Rice, C. T. Winchester, C. J. Little, Olin A. Curtis, H. C. Sheldon, M. D. Buell, Principals C. F. P. Bancroft, C. C. Bragdon.

EDITORS: Drs. J. M. Buckley, W. V. Kelley, D. H. Moore, Arthur Edwards, J. E. C. Sawyer, C. W. Smith, A. J. Nast, J. F. Berry, E. E. Hoss, William Hayes Ward, W. B. Palmore, E. H. Dewart, F. E. Clark.

REPRESENTATIVE WOMEN: Frances E. Willard, Lucy Rider Meyer, Mary A. Livermore, Mary B. Claflin, Louise Manning Hodgkins, Margaret Bottome, Mary Lowe Dickinson, Jane Bancroft Robinson, Mary Warren Ayars, with such story writers as Mary E. Bamford, Myra Goodwin Plantz, Mrs. C. F. Wilder, Julia S. Lawrence, Harriet A. Cheever, Sarah Bierce Scarborough, Sally Campbell.

MISCELLANEOUS: Abel Stevens, Drs. McCabe, Peck, Leonard and Baldwin, Drs. Hartzell and J. W. Hamilton, Drs. Kynett and Spencer, Drs. Payne, Hunt, Eaton and Cranston, Drs. J. M. King, G. M. Steele, C. N. Grandison, William Rice, D. H. Wheeler, Merritt Hulburd, L. T. Townsend, William Butler, J. L. Withrow, D. A. Whedon, Joseph Cook, Judge G. G. Reynolds, Hon. Frederick Douglass, Hon. John Field, Rev. Edward A. Rand.

Special Assignments.

We are able to announce some special assignments for the future. Other arrangements are being rapidly made, which will be published later.

PRESIDENT WILLIAM F. WARREN, "Methods in Methodism."

PRESIDENT WILBUR P. THIRKIELD, "The Master's Prayer and the Negro's Plea."

DR. J. L. WITHROW, "The Influence of the World's Fair upon Chicago."

EDITOR D. H. MOORE, "Reasons Why the Methodist Episcopal Church should Elect a Negro Bishop."

EDITOR E. E. HOSS, "Some Candid Reasons Why the Methodist Episcopal Church, South, should Direct the Entire White Work of the South."

DR. W. V. TUDOR, "Genuine Fraternity Cultivated."

DR. S. A. STEEL, "Some Vital Topics Relative to the Two Methodisms."

DR. D. H. WHEELER and DR. F. M. NORTH, "Methodism and Social Problems."

DR. G. M. STEELE, "Fales Newhall As I Knew Him."

PRINCIPAL W. R. NEWHALL will edit "Some Unpublished Writings of Fales Newhall."

REV. WILLIAM I. HAVEN will edit "Unpublished Writings of Bishop Gilbert Haven."

REV. GEORGE A. CRAWFORD, D. D., "Our Polity, Its Uses and Abuses."

REV. E. M. TAYLOR, "The People's Sunday Afternoon Service."

REV. I. H. PACKARD, "The Bible Class — Some Successful Methods."

REV. A. J. COULTAS, "Inerrancy of the Scriptures."

REV. C. W. ROWLEY, PH. D., "The Pastor's True Relation to the Sunday-school."

PROF. H. G. MITCHELL, "The Pentateuchal Question."

AN EXPERT, who has trained a great many teachers in physical science, will furnish "Health Papers."

Methodism in the Great Cities.

Arrangements are completed for the preparation and publication of a very important series of articles under the above general caption, but specifically as follows: —

"Methodism in New York," REV. J. M. KING, D. D.; "Methodism in Philadelphia," REV. W. SWINDELLS, D. D.; "Methodism in Chicago," EDITOR S. J. HERBEN; "Methodism in Baltimore," EDITOR W. M. FRYSINGER; "Methodism in Washington," REV. O. A. BROWN, D. D.; "Methodism in Nashville," REV. D. C. KELLEY, D. D.; "Methodism in Toronto," REV. JOHN HUNT, D. D.; "Methodism in Boston," REV. D. H. ELA, D. D. That this series may not only be interesting, but helpful to the solution of the difficult problems of city evangelization, each contributor is requested "to tell the whole truth" under the following heads: history, growth, relative standing with other denominations, strength, and weaknesses.

Round Table Conferences.

In order to present to our readers frank and pertinent discussions upon vital topics, arangement is made for a series of Round Table Conferences as follows: —

Sitting around the same table, EDITORS CLEMENT of the Boston *Transcript*, AYRES of the *Advertiser*, and O'MEARA of the *Journal*, will answer the inquiry: "*How may the Religious Press be Improved?*" And then EDITORS DUNNING of the *Congregationalist*, HORR of the *Watchman*, and CLARK of the *Golden Rule*, will tell "*How the Secular Press may be Improved.*"

"*Our Boys and Girls — What Our Seminaries Do for Them.*" The second Round Table Conference will discuss the above topic. MISS M. ANNIE WYTHE, preceptress at Wilbraham; MRS. IRENE C. DURRELL, preceptress at Tilton; MISS AMANDA M. WILSON, preceptress at Bucksport; PRESIDENTS F. D. BLAKESLEE of East Greenwich; C. W. GALLAGHER of Kent's Hill; and E. M. SMITH of Montpelier, will answer the question.

"*Has the Third Party Advanced the Cause of Temperance?*" Convened about this table, and cherishing only the purpose to advance the cause by frank and conscientious expression of variant views, REV. R. L. BRUCE, of St. Albans, Vt., REV. W. S. MCINTIRE, of Biddeford, Me., and REV. O. W. SCOTT, of Willimantic, Conn., will reply affirmatively; and REV. JAMES THURSTON, of Dover, N. H., REV. C. F. RICE, and REV. GEORGE SKENE, of Cambridge, will respond in the negative.

"*The Epworth League — Its Strength and Its Danger.*" REV. C. S. CUMMINGS, of Augusta, Me., REV. H. E. FOSS, of Bangor, Me., and REV. F. H. KNIGHT, of Springfield, will speak upon "Its Strength;" and REV. J. D. PICKLES, of Worcester, REV. W. J. YATES, of New London, Conn., and REV. J. E. ROBINS, of Concord, N. H., will speak upon "Its Dangers."

"*How can the Pew be More Serviceable to the Pulpit, and Vice Versa?*" REV. W. W. RAMSAY, D. D., of Boston, REV. MATT S. HUGHES, of Portland, Me., and REV. A. J. HOUGH, of Brattleboro, Vt., will answer the first half of the inquiry; and EX-GOV. W. P. DILLINGHAM, of Waterbury, Vt., EVERETT O. FISK and WARREN P. ADAMS, of Boston, will tell "How the Pulpit can be More Serviceable to the Pew."

"*Holiness — What is It and How Attained?*" Prompted only by the desire to express the truth upon this all-important subject, REV. JAMES MUDGE, D. D., of Clinton, REV. JOHN GALBRAITH, PH. D., of Boston, REV. HOSEA HEWITT, of Woodfords, Me., REV. S. E. QUIMBY, of Exeter, N. H., REV. W. F. BERRY, of Waterville, Me., and REV. W. D. MALCOM, of St. Albans, Vt., will present their individual views.

"*Sermon-Making.*" Gathered pleasantly about the Round Table the following ministers will tell how they make their sermons and how they preach them — purpose, methods, etc.: REV. W. H. THOMAS, D. D., of Lowell; REV. F. P. PARKIN, of Brockton; REV. A. H. WEBB, of Montpelier, Vt.; REV. J. M. FROST, of Bangor; REV. THOMAS TYRIE, of Lawrence; REV. E. O. THAYER, PH. D., of Lewiston, Me.; REV. G. C. OSGOOD, of Lowell; and REV. C. A. LITTLEFIELD, of Springfield.

"*The Six Best Books, and Why?*" The last conference about the Round Table will answer the personal question: "What Six Books would you Retain in your Library if All the Rest were to be Taken, and Why?" DR. J. W. HAMILTON, of Boston, will open the discussion, to be followed by DR. LOUIS ALBERT BANKS and REV. C. L. GOODELL, of this city, DR. W. N. BRODBECK, of Brookline, REV. R. F. HOLWAY, of Salem, REV. C. E. DAVIS, of Melrose, REV. GEORGE W. KING, of Taunton, REV. C. M. MELDEN, of Somerville.

Makers of New England Methodism.

Methodism has never been more heroic and aggressive than in New England. The history of the denomination in the past is especially inspiring. Its list of worthies is long and memorable. It is proposed to refresh the memory of the older generation of today and inspire the younger by a series of articles under the above general title: —

REV. D. A. WHEDON, D. D., will reproduce for our readers "Dr. Stephen Olin." PROF. JOHN W. MERRILL, D. D., will write upon "Dr. John Dempster." REV. W. R. CLARK, D. D., upon "Rev. George Pickering." MRS. J. ELLEN FOSTER upon "Rev. Jotham Horton." REV. D. B. RANDALL, D. D., upon "Rev. George Webber." REV. S. F. UPHAM, D. D., upon "Rev. Frederick Upham." REV. D. SHERMAN, D. D., upon "Rev. Abraham D. Merrill." REV. J. O. KNOWLES, D. D., upon "Dr. Jefferson Hascall." REV. G. A. CRAWFORD, D. D., upon "Rev. Wm. H. Crawford." REV. A. L. COOPER, D. D., upon "Bishop Hedding." These articles will be illustrated with a cut of each of these heroes of New England Methodism.

Magnifying the Seats of the Annual Conference Sessions.

We shall publish a historical article upon each church in which the sessions of our patronizing Conferences are held, with electrotype of the church edifice and of the appointee. The next session of the New Hampshire Conference will be held at Claremont, Rev. C. U. Dunning, pastor. The Vermont Conference will assemble at Bradford, Rev. L. P. Tucker, pastor. The Maine Conference will convene at Skowhegan, Rev. F. H. Morgan, pastor. The East Maine Conference meets at Houlton, Rev. H. E. Frohock, pastor. The New England Southern Conference will assemble at South St. Church, Brockton, Rev. George W. Hunt, pastor. The place of the session of the New England Conference has not yet been fixed. This is in keeping with the purpose to magnify more largely our local church interests.

Deferred Contributions in 1893.

We intend to sacredly fulfill our pledges to our readers, and therefore the following contributions may be expected during the remaining months of 1893: —

In the Episcopal Series, articles from BISHOP NEWMAN on his South American tour. BISHOP ANDREWS on "The Discipline." BISHOP MERRILL, "Sanctification — Current Views and the Right View." BISHOP C. H. FOWLER, "Some Spanish American Patriots." BISHOP JOHN F. HURST, "Columbus." BISHOP J. H. VINCENT, "Christian Nurture." BISHOP J. N. FITZGERALD, "Prohibition."

REV. DR. WM. BUTLER has nearly completed the series of six articles upon the general topic of "Reminiscences of our Mission Work in India and Mexico," in which he will give important history and data to the church that have never been published.

We have in hand DR. MARK TRAFTON'S remarkable series on "The Men whom I have Heard in Congress, on the Platform, and in the Pulpit."

Two characteristic contributions from DR. ABEL STEVENS are ready.

DR. W. B. PALMORE, editor of the *St. Louis Christian Advocate*, will complete his series of very interesting letters upon Africa which he is visiting; and REV. C. L. GOODELL his series, "In Holy Lands."

The articles so highly appreciated, entitled "With the Minister in his Church and Work," will be continued. Arrangements are already made to present *Wesley Church, Minneapolis; First Church, Memphis, Tenn.*, in which the next General Conference of our sister denomination will be held; and historic *Centenary Church, Charleston, S. C.*, the largest and wealthiest colored church in Methodism.

Department Contributors.

The plan of assigning departments of the paper to able specialists, inaugurated last year, will be continued: —

DR. DANIEL STEELE'S COLUMN; PROF. C. T. WINCHESTER, upon "Current Literature;" PROF. WILLIAM NORTH RICE'S "Scientific Notes;" PROF. W. T. DAVISON, D. D., upon "The Theological Drift in the Old World;" and REV. J. WEARE DEARBORN'S "Art Papers."

Special Issues and Symposiums.

ZION'S HERALD under its present management inaugurated the practice of Special Numbers, such as the JOHN WESLEY, the GILBERT HAVEN, the WILBUR FISK, and the BISHOP SIMPSON issues. Our next special issue will be upon that model Christian layman, patriot and temperance advocate, GENERAL CLINTON B. FISK. The fifth anniversary of the death of REV. DR. BRADFORD K. PEIRCE, the lamented editor of this paper, will be appropriately observed. We shall devote one number in March to the 25th anniversary of the WOMAN'S FOREIGN MISSIONARY SOCIETY. The Symposium idea has also been magnified by grouping the opinions of representative persons upon important topics. This practice will be continued, as often as once in three months, during the coming year.

World-Wide Agitation and Progress.

As in the past, we particularly charge ourselves with the responsibility of furnishing our readers immediate knowledge of all important movements relating to "Social Reform," "Applied Christianity," and kindred topics.

Lectures and Addresses.

All lectures and addresses upon important current events delivered in this city will be summarized for our readers.

Epworth League.

It will not be forgotten that ZION'S HERALD was the first of the Methodist weeklies to devote one issue monthly to this department of work in our churches. We shall endeavor in the future, as in the past, to magnify this *providential movement*. REVS. F. H. KNIGHT, F. N. UPHAM and M. S. KAUFMAN, R. S. DOUGLASS, ESQ., REV. I. P. CHASE, REV. W. J. YATES, MR. JOHN LEGG, MRS. ANNIE E. SMILEY, will render the Leagues excellent service as our helpers in this department.

A Family Paper.

Withal ZION'S HERALD will continue to be the *best family paper for New England Methodists*, with a single desire to serve every member of our families and every important interest of the church in New England. CHAPLAIN W. O. HOLWAY'S unrivaled SUNDAY-SCHOOL NOTES, with the OUTLOOK on the first page, so highly appreciated, are permanent features of the paper. The 6th page, which is characterized as the Family Page, will remain under the able supervision of MISS ADELAIDE S. SEAVERNS. Youth and children will receive generous attention, and AUNT SERENA'S talks with her feminine readers will be continued.

To make ZION'S HERALD absolutely indispensable to intelligent Methodists is our highest purpose. Neither time, strength, nor reasonable expense will be spared to achieve this object. Will not our ministers, for the best good of their churches, present ZION'S HERALD with its plans to their people, and secure at once a large list of new subscribers?

This office will be happy to furnish specimen copies in single roll to any minister who will request it, or mail to us a list of names furnished for trial for one month. Let the purpose be general and successful to

Put Zion's Herald into Every Methodist Home!

New subscribers will receive the paper from the present time to 1895 for the price of one year's subscription. Have your minister send in your name at once, and pay him for the same at your leisure.

THE CONFERENCES.

[Continued from Page 4.]

Dr. George L. West, "The Church: A Hospital and a Dispensary;" Rev. M. C. Beale, "The Church: Its Sisterhood." Fourteen men of the choir, led by Mr. James B. Gattridge, the organist, contributed the musical program. This was an every-way delightful occasion, and worthy of wide imitation. B.

Springfield District.

Warren. — The interest is still growing on this charge, as is evident by the increasing attendance at all our meetings. Sunday evening, Sept. 24, three were gloriously saved, and on Sunday evening, Oct. 1, there were three more. Rev. H. B. King, pastor.

Wilbraham. — Wesleyan Academy has had a gratifying opening. Both in the number of students and of advanced pupils the year is full of promise. The principal, Rev. Wm. Rice Newhall, in addition to the course in psychology and logic, is teaching senior Greek.

St. Luke's. — The pastor, Rev. L. H. Dorchester, has been conducting some extra meetings during the last ten days, being helped a few evenings by neighboring pastors. There have been about fifteen seekers besides several backsliders. A deep and quiet spirit pervades the services, blessing the church members as well as the unsaved. Sunday, Oct. 1, was a record-breaking one. In the morning there was the largest audience ever present at a communion service. Eight joined by letter, 5 from probation, 1 on probation, and 3 were baptized. At Sunday-school there were 221, or ten more than at any previous session. The collection was nearly $16. Last month the missionary collection was taken, the pledges indicating a good advance. The Sunday night audiences are much larger this fall than ever before. Everything moves so well that the pastor feels that the closing months of his fifth year are the best of all.

West Warren. — The four days' meetings which began the 17th have resulted most satisfactorily. Forty-eight were at the altar the first week. These comprise the sons, daughters, husbands and wives of the church members. The extra meetings still continue. This is a fitting closing of a most successful five years' pastorate of Rev. Putnam Webber.

Westfield. — On Sunday, Oct. 1, the pastor, Rev. Dr. F. Woods, received into the church 21 from probation and 6 by letter. On the same day he also baptized on her bed a lady 84 years old, and administered the sacrament of the Lord's Supper to her for the first time in her life.

West Springfield. — The pastor, Rev. E. A. Smith, with his church, has raised since Conference $600, with which they have purchased a lot for a parsonage. There will be required for building about $2 500. Of this amount the church itself expects to raise about $700 more. There will be need of help from outside. A good parsonage on this

[Continued on Page 8.]

Church Register.

HERALD CALENDAR.

Second annual meeting of the Vermont Conference Epworth League, at St. Johnsbury, Vt.,	Oct. 12, 13
Norwich District Min. Asso., at South Manchester, Conn.,	Oct. 16, 17
New Bed. Dis. Min. Asso. at Falmouth,	Oct. 16 17
Dover Dis. Min. Asso., at S. Newmarket	Oct. 16, 17
Portland Dis. Min. Asso., at Portland,	Oct. 16 18
Third Annual Mid-year Meeting of the Vermont Conference Board of Examination at the Seminary, Montpelier,	Oct. 17, 18
Maine Local Preachers' Association, at South Leeds,	Oct. 23-25
General Executive Committee Meeting W. F. M. S., at St. Paul, Minn.,	Oct. 25
Annual meeting of W. H. M. Society, in Toledo, O., commences	Oct. 26
Convention of Christian Workers, at Atlanta, Ga.,	Nov. 9-15

POST-OFFICE ADDRESS.

Rev. S. P. Heath, Gifford Village, N. H.

Money Letters from Sept. 30 to Oct. 7.

N. W. Ayer & Son, Mary S. Anderson, E. J. Ayres, W. S. Adams, Stella Bronson, A. W. Baird. G. F. Cobb, S. V. B. Cross. Mrs. J. Dalzell, C. F. Dudley. J. F. Howard, Mrs. E. A. Hayes, R. B. Hasset. Joseph Manuel, F. H. Morgan, Jane O. Mabon. H. L. Nichols, Ella C. Nye. A. P. Sawyer, W. J. Sewall, Mrs. A. Sargent, C. E. Spinner. J. A. Timmerman. E. R. Wood, Mrs. E. Waldron.

ST. ALBANS DISTRICT PREACHERS' MEETING, at Waterbury Centre, Vt., Nov. 6 8.
[Program next week.]

BANGOR DISTRICT MINISTERIAL ASSOCIATION, at First Church, Bangor, Oct. 30-Nov. 1.
[The full program next week.]

NOTICE. — Those attending the meeting of the Maine Conference Local Preachers' Association at South Leeds, Oct. 23-25, will pay at their several stations on the Maine Central R. R. one and one-third rates to Greene and return, instead of the rates mentioned in the printed program and in a previous number of the HERALD. Tickets good until Oct. 27.

JOSEPH MOULTON, Sec.

THE BOSTON METHODIST PREACHERS' MEETING will be addressed next Monday, at 10.30 a. m., by Mrs. Lydia Von Finkelstein Mountford, the renowned lecturer on Holy Land topics. Public invited.
F. N. UPHAM, Sec.

W. H. M. S. — The twelfth annual meeting of the W. H. M. S. of New England Conference will be held in St. Paul's M. E. Church, Lowell, Wednesday, Oct. 18. The morning session, beginning at 9.30, will be devoted to reports, business and the election of officers. At 2 p. m. a discussion on the union of Conferences will be opened by Miss M. W. Perry and Mrs. Jas. Mather, Mrs. Clark, of the Immigrants' Home, East Boston, and Miss Huff, our missionary to the Portuguese, will be present and address the meeting. The evening exercises will commence at 7 o'clock. The meeting will be addressed by Rev. Geo. W. Mansfield, of Charlestown, on the "Difficulties and Encouragements in Woman's Home Missionary Work."

Train leaves Boston & Lowell Station at 8.30 a. m. Round trip tickets BY THIS TRAIN $1. Train leaves Lowell at 9.25 p. m. Let each Auxiliary be represented by a delegate. The Lowell ladies will most kindly provide lunch and supper. Ladies desiring entertainment for the night of Oct. 17 or 18 will please communicate at once with Mrs. S. T. Brown, 3 Durant St., Lowell.

S. W. FLOYD,
Conference Cor. Sec'y.

LEWISTON DISTRICT MINISTERIAL ASSOCIATION, at Brunswick, Me., Oct. 30-Nov. 1.

SERMONS: Monday evening, by S. T. Westhafer. Tuesday evening, by H. L. Nichols.

Tuesday and Wednesday, at 8 a. m., social services. Leaders, W. F. Marshall and C. Purinton.

Tuesday, ESSAYS, etc.: 1. A Gospel Tent for Lewiston District, Insley A. Bean, Benj. F. Fickett and G. W. Barber; 2. What Constitutes Ministerial Success? S. Hooper, W. P. Merrill, W. H. Gowell: 3. Duty of the Pulpit Relative to the Labor Problem, E. O. Thayer, M. C. Pendexter, W. B. Dukeshire, A. K. Bryant; 4. The Class-meeting: Shall it be Discontinued? W. S. Jones, J. H. Roberts, A. E. Parlin, H. A. Peare; 5. The Church's Duty to the Children, G. B. Hannaford, M. K. Mabry, Henry Crockett; 6. The Preacher's Use of Poetry and Fiction, F. C. Rogers and T. F. Jones.

Wednesday. — 1. A Presiding Elder's Parsonage for Lewiston District, James Wright, F. C. Potter; 2. Helpful Books for Present Needs — a symposium open to all; 3. The Relation of Dr. Mudge's Sermon on Christian Perfection to Methodist Standards, Geo. C. Andrews, A. C. Trafton.

The committee recommend an equal sharing of traveling expenses, so that all may be able to attend the meeting. Let us have a full attendance. Notify the pastor, W. B. Dukeshire, AT ONCE, if you plan to be present.

E. O. THAYER,
F. C. ROGERS,
T. F. JONES.

QUARTERLY MEETINGS.

CONCORD DISTRICT — THIRD QUARTER.

OCT.

Bow (reopening), 1, a m;	West Milan, 15, p m;
Chichester, 2, eve;	Stark, 15, eve;
Suncook, 5, eve;	Bristol, 18, eve;
Swiftwater, 7, eve, 8, a m;	Alexandria, 19, eve;
Benton, 8, p m;	Woodsv'le, 21, eve, 22, a m;
Weirs, 10, eve;	No. Haverhill, 22, p m;
Gilford, 11, eve;	No. Monroe, 25, p m;
Gilmanton, 12, eve;	Monroe, 25, eve;
Milan, 15, a m;	W. Thorn., 28, eve, 29, a m;

Ellsworth, 29, p m.

NOV.

Lyman, 1, p m;	E. Colum., 18, eve, 19, a m;
Lisbon, 1, eve;	E. Colebrook, 19, p m;
Landaff, 2, eve;	Colebrook, 20, C. M. Ex Com., 1, p m;
Bethlehem, 4, eve, 5, a m;	Coleb'k, Q. C., 4 o'c. p m;
Littleton, 5, p m;	South Columbia, 20, eve;
Lancaster, 6, eve;	Moultonboro', 25, eve, 26, a m;
Jefferson, 7, eve;	
Whitefield, 8, eve;	East Sandwich, 26, p m;
Haverhill, 11, eve, 12, a m;	South Tamworth, 26, eve;
Piermont, 12, p m;	
Laconia, 14, eve;	Centre Sandwich, 27, eve.
Lakeport, 16, eve;	

DEC.

Warren, 2, eve, 3, a m;	Rumney, 10, p m;
E. Haverhill, 3, p m;	Groveton, 16, eve, 17, a m;
E. Tilton, 5, p m;	Stratford, 17, p m;
Tilton, 5, eve;	Concord, 1st C., 19, eve;
Franklin Falls, 7, eve;	" B. M. C., 20, eve;
Plymouth, 9, eve, 10, a m;	Penacook, 22, eve, 24, a m.

S. C. KEELER, P. E.
74 Centre St., Concord, N. H.

NORWICH DISTRICT — THIRD QUARTER.

OCT.

14, 15, Portland.	24, Moodus.
16, 17, Preachers' Meeting, at S. Manchester.	25, Uncasville.
	26, Baltic.
18, South & E. Glastonbury.	28, Stafford Springs.
	29, Staffordville & Willington.
20, Oaeco.	
23, Norwich, N. Main St.	30, Norwich Town.
	31, Lyme.

NOV.

1, Niantic.	16, South Manchester.
2, Quarryville.	17, Danielsonville.
4, p m, E. Blackstone.	18, Manchester.
4, eve, Mapleville.	19, Wapping.
5, Glendale	21, Hazardville.
5, eve, Pascoag.	22, Attawaugan.
6, Millville.	24, E. Hampton & Marlboro'.
8, Sterling.	
11, 12, Tolland.	25, 26, Putnam.
14, New London.	27, Westerly.
15, Willimantic.	28, Rockville.

DEC.

1, Gale's Ferry.	12, Voluntown & Grisw'd.
2, 3, Moosup.	13, E. Woodstock & W. Thompson.
4, Norwich, Central.	
5, Colchester.	14, Gardner's Lake.
6, p m, N. Grosvenordale.	15, E. Thompson.
7, Thompsonville.	16, 17, So. Coventry.
8, Warehouse Point.	17, eve, Gurleyville.
9, 10, Hockanum.	18, Jewett City.
10, eve, Burnside.	19, Windsorville.
11, Norwich, East Main Street.	20, Old Mystic.
	21, Mystic & Noank.

E. TIRRELL.

ST. JOHNSBURY DISTRICT — THIRD QUARTER.

[The first date indicates the time for the Quarterly Conference; the second, Sabbath Service.]

OCT.

North Danville, 21, p m, S. Ser.	Greensboro' & Stannard 30, a m, 29, p m.
Danville & W. Danville, 21, eve, 22;	Wait's Riv., W. Topsham & E. Or., 28, 29, past r.
Hardwick, 28 eve, 29, a m.	Topsham, 28, 29, pastor.

[Resumed next week.]

JOSEPH HAMILTON, P. E.
23 Summer St., St. Johnsbury, Vt.

Marriages.

[*Marriage Notices over a month old not inserted.*]

STEWART — MANN — In Boston Highlands, Oct. 4, by Rev. John R. Cushing, Robert J. Stewart and Etta J. Mann, both of Boston.

LANGMAID — PERKINS — In Salem Oct. 4, by Rev. Raymond F. Holway, William T. Langmaid and Carrie W. Perkins, both of S.

MCCARTY — MILLIKEN — Oct. 5, by the same, Geo. E. McCarty and Abby Milliken, both of S.

FALL — MARSTON — At Old Orchard, Me., Sept. 24, by Rev. W. Canham. J. Elmer Fall, of South Berwick, Me., and Nellie E. Marston, of Lubec, Me.

HOUDLETT — REED — At the residence of the bride's father in Dresden, Me., Sept. 20, by Rev. Geo. J. Palmer, Everett M. Houdlett and Carrie E. Reed, both of D.

MALOY — RHINES — At the M. E. parsonage, Sheepscot Bridge, Me., Sept. 24, by Rev. M. S. Preble, Richard T. Maloy, of Wiscasset, Me., and Lillian A. Rhines, of Alna, Me.

W. F. M. S. LEWISTON DISTRICT CONVENTION at Mechanic Falls Oct. 20. Program next week.
A. F. TRAFTON, Cor. Sec.

DEACONESS MEETING. — Mrs. Lucy Rider Meyer, of Chicago, and Sister Dora Stephenson, of London, will speak in Tremont St. Church, Boston, Monday evening, Oct. 23, at 7.30, in the interests of the "Deaconess Work in New England." All are invited.

THE BOSTON METHODIST SOCIAL UNION will meet at Berkeley Hall, Monday evening, Oct. 16, at 6.30 o'clock. W. H. Beach, esq., of Jersey City, will address the Union on "The Methodist Outlook." Singing by Mr. W. A. Shaw and Mrs. W. E. Wyman, of Winthrop. Evening tickets can be obtained of the secretary, Mr. W. S. ALLEN.

W. F. M. S., YOUNG LADIES' HOUR. — The following program has been prepared by Miss Cushman for the Young Ladies' Hour on Thursday, Oct. 12, at the W. F. M. S. meeting at Lynn: — Symposium of our work in our Seminaries at Bucksport, Me., Kent's Hill, Me., Tilton, N. H., Wilbraham, Mass., East Greenwich, R. I., Montpelier, Vt. Reading, "The New Declaration of Independence," Miss Grace E. Putnam. "Now," Mrs. Frank Clarke, Portland, Me. "Young Ladies in South America," Miss Rose Williams, South America. Spanish Song. "Young Ladies in Japan," Miss Danforth, Nagoya, Japan. Solo, "The City I Love is in Japan," Mrs. Cyrus Weeks. "Young Ladies in India," Miss Harvey, Cawnpore, India. Solo, "Hindu Widow," in costume, Miss Eva Colton. "Young Ladies in China," Mrs. N. S. Hopkins, Tsun Hua, China. Solo, Chinese "Song." Duet, "Looking Towards Home Tower," a Chinese song. "Wanted, Every Young Lady in New England," Clara M. Cushman.

The 12.40 and 1.15 trains leaving Eastern Depot at Boston reach Lynn in time for this service, as electric cars run from the station in Lynn to St. Paul's Church.

Business Notices.

READ the last column on the third page *Every Week* for announcements of the latest publications of the Methodist Book Concern.

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NOTICE. — To the pastors of the New England Conference: If you will send to the office in Philadelphia or to C. R. Magee your Church Extension collections as soon as they are taken, instead of holding them until Conference, you will not only aid the Society, but will greatly help the Northampton church, as the payment of the donation to this church is dependent upon the receipt of the collections from the Conference.

F. T. POMEROY,
J. H. PILLSBURY.
Northampton, Mass.

PROGRAM FOR ST. JOHNSBURY DISTRICT PREACHERS' MEETING, at Hardwick, Oct. 31-Nov. 1.

Monday evening, sermon, E. E. Reynolds; alt., I. P. Chase. Tuesday evening, Mass Temperance Meeting. Speakers: C. P. Taplin, Leonard Dodd, W. R. Davenport and W. S. Smithers.

LITERARY EXERCISES: Tuesday, 8.30 a. m., prayer service, conducted by A. L. Cooper; 2.30, Reverence on the Part of the Ministry, S. G. Lewis; 9.30, The Best Measures for Securing Larger Missionary Collections, F. W. Lewis; 10.30, Written sermon from Exod. 34: 39, last clause: "Moses wist not that the skin of his face shone while he talked with him," N. W. Wilder; 11, Those brethren on the district who are serving as supplies are each requested to come prepared to present the sketch of sermon delivered on the previous Sabbath; 1.30, The Most Effectives Modes of Revival Work, W. C. Johnson; 2. Worship in the Home: Necessity, Methods Results, O. M. Boutwell; 2.30, an Exegesis on Rev. 1: 6, J. E. Farrow; 3, Faith as Connected with Works. Symposium. The following-named brethren are requested to write a short article of from 200 to 500 words under this division: J. S. Allen, G. H. Wright, John Thurston, J. O. Sherburne, J. L. Wesley, M. S. Eddy, Albert Gregory, John McDonald.

Wednesday, 8.30 a. m., prayer service, conducted by Geo. O. Howe; 9, Effectiveness of Judicious Sermon Illustration, W. E. Allen; 9.30, Gifts and Graces in the Ministry: What their Significance, Geo. O. Howe; 10, How are We to Render our Sabbath Introductory Services Most Effective and Impressive? W. J. McNeil, A. L. Cooper; 11, How shall we Offer Availing Prayer? Symposium, in connection with which the following-named brothers are requested to contribute short articles: A. G. Austin, Isaac P. Chase, J. A. Dixon, J. T. Baxendale, G. A. Armstrong, P. N. Granger, F. E. Currier, J. E. Knapp, E. T. Hutchins.

Let each preacher in the district plan to be present at the first meeting, Monday evening, and stay through. Also write Bro. Worthen by the 20th of October, so he can arrange for entertainment. The Methodist Church at Hardwick will give the preachers and their wives a ROYAL WELCOME. Be sure and come.

JOSEPH HAMILTON,
J. O. SHERBURNE, } Com.
H. W. WORTHEN,

BOSTON, MASS, Sept. 1, 1891.
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Yours truly, J. B. CURTIS.

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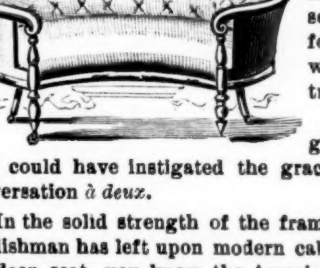

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The Family.

"LONGING."

(Zion's Herald, Aug. 2.)

H. P. A.

Dear friend, the "reach across the empty years,"
Where deep in graves the loved ones now lie sleeping,
E'en could it touch the hand once warm and strong,
Would bring, instead of joy, sad cause for weeping.
For though that touch might wake the loved to life,
And fill our cup with joys of other years,
For him, thus called from heavenly bliss to earth,
'Twould be, in spite of love, sad cause for tears.

No, friend, the past with all its wealth of bliss,
E'en should it come again with love supernal,
Could bring to sundered souls no halcyon cup,
Filled to the brim with dregless joys eternal;
For loving arms, once chilled by death's cold touch,
And eyes so sweet and soft to memory's sight,
Would find the brightness of earth's fairest morn
But noonday resting 'neath the shades of night.

"The great white throne" is bright with changeless love,
Its lambent flame is soft as dewy eve;
And even to the footstool of the King,
We may our hungry hearts in gladness bring,
And "with soft arms around us," even there
May feel a thrill which angels fain would share.
Oh, let us hope and trust, and sweetly wait
For the blest meeting at the golden gate!

SHUTTING DOWN THE MILLS.

Well, the worst hev come to the worst, wife,
The mills they shut down tonight;
For the company's been a losin'
Their money clear out o' sight.

And they ain't no orders a-comin',
And the market is dreadful slack;
And the whole consarn, the super says,
Is jest a goin' to wrack.

So they closed the doors tonight, wife,
En I couldn't keep back the tears,
To see them shuttin' the doors for good
That had swung so many years.

But it isn't so bad for us, wife,
For we've nary chick nor child;
But Jim and the rest o' them fellers,
They wus everlastin' wild.

I've worked by the side of Jim now
Fur a dozen years and more,
En I never see him look so beat
En so desprit-like before.

Jest think o' them little children,
And his sickly, ailin' wife!
Wouldn't change places no how with Jim
This night, you can bet your life.

Well, they's plenty, and plenty uv o'hers,
Thet's in no better trim,
I can't see straight fur ourselves, but I vum,
I keep a-thinking uv Jim.

But if you haven't the heart, wife,
Uv a blazin' angel uv light!
We'll do es you say — help Jim's wee kids,
While we hev the sup and bite.

Tho' the mills hev shet down, me own wife,
God's hands they are open wide;
En as we share with the poorer than us,
No fear but He will pervide.

— *M. Dawson Phelps.*

THOUGHTS FOR THE THOUGHTFUL.

Folded hands are not necessarily resigned ones. The Patience who really smiles on grief usually stands or walks, or even runs.— *Ruskin.*

* * *

Some murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue.
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

— *Trench.*

* * *

Thy deeds now are the seed corn of eternity. Each single act, in each several day, good or bad, is a portion of that seed.— *Pusey.*

* * *

Sunlight is never more grateful than after a long watch in the midnight blackness; Christ's presence is never more acceptable than after a time of weeping on account of His departure. It is a sad thing that we should need to lose our mercies to teach us to be grateful for them; let us mourn over this crookedness of our nature; and let us strive to express our thankfulness for mercies, so that we may not have to lament their removal. If thou desirest Christ for a perpetual Guest, give Him all the keys of thine heart; let not one cabinet be locked up from Him; give Him the range of every room, and the key of every chamber; thus you will constrain Him to remain.— *Spurgeon.*

* * *

I say to my friend, "Be a Christian." That means to be a full man. And he says to me, "I have not time to be a Christian. I have not room. If my life was not so full. You don't know how hard I work from morning to night. What time is there for me to be a Christian? What time is there, what room is there, for Christianity in such a life as mine?" But does not it come to seem to us so strange, so absurd, if it was not so melancholy, that man should say such a thing as that? It is as if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said it had no room for the tide. It is as if the man said that he had no room for his soul. It is as if life said that it had no time to live, when it is life. It is not something that is added to life. It is life. A man is not living without it. And for a man to say that "I am so full in life that I have no room for life," you see immediately to what absurdity it reduces itself.— *Phillips Brooks.*

* * *

He who hath seen his grain fields gather blight
Heeds not the withering of the garden flowers;
He grieves not at the day's withdrawing light
Who in a dungeon numbers his dim hours;
He feareth not the storm upon his head,
Whose garments with the rough salt wave are soaked,
And he whose fire within his house is dead,
Into the outer air will go uncloaked!

So he whose life some weak, loved hand has taken,
Fites not the shaft of banded myrmidon,
Nor trembles when his citadel is shaken:
Foretasting all, he hath no more to shun;
The Night, the Cold, the Dearth, the Wound Obscure,
That men call Death, unmoved he shall endure.

— Edith M. Thomas, in October *Scribner's.*

* * *

Is the soul in trouble? Does he despair of life? Does he give up all thought of friends on earth? Is he ready for suicide? It seems dark about him. But when the distant is brought to his view, the star of Bethlehem breaks on his vision, the thought comes to him as to Hagar of old, "Thou God seest me." I have often felt that the ordinary manner of quoting this verse, "Thou God seest me," does not present it as Hagar said it. She knew that God saw Abraham and Sarah; she knew the divine care and protection were given to them; but when, in the wilderness and in danger of death, God's providence was manifested to her, it affected her heart, and she cried out, "Thou God seest *me;*" *me*, the *poor*, the *unworthy*, the *unregarded.* It was the sense of divine compassion condescending so much as to look at her that soothed her heart. And when sickness comes, when strength declines, when death is near, when loved ones are carried away, how faith comes to our aid! We shall see our friends again. We can lay them in the grave; we know they are safe with God. We ourselves can die with comfort and even with joy if we know that death is but a passport to blessedness, that this intellect, freed from all material chains, shall rise and shine.— *Bishop Simpson.*

* * *

The volcano is quiet and silent for years. No fires and lava pour forth from its crater. Meanwhile people venture up its slopes, and lay out their gardens, and build their villas, and plant their vineyards; and flowers bloom, and fruits hang in purple clusters, and beauty covers the once fire-swept, lava-furrowed mountain-slopes. But has the volcano really been tamed? Have its fires been put out? Is all permanently peaceful in the mountain's heart?

Is it otherwise in the breast of him who has merely trained himself into good moral and ethical habits? What the best mere self-culture can do for a life is no more than the planting of flowers and vineyards on the volcano's sides while all its fires still burn within, ready to break forth again any day in all their old fury. Good manners are not religion. The heart must be changed. The heart of stone must be made a heart of flesh. The heart that hates God and goodness and holiness and purity, must become a heart that loves God, and loves His way and His will. — *J. R. Miller, D. D.*

MARCIA'S LEAF.

MARY A. SAWYER.

"MOLASSES candy!"

"Yes."

Marcia Dare's lip curled. "Molasses candy! A candy-pull! Such a childish thing!"

"If I want it, it's no matter what it is!" retorted her cousin Frank.

"Indeed! Unfortunately, it is not a matter for you to decide. In aunt's absence *I* am housekeeper, and I do not choose to have it."

"You think you'll have everything your own way, do you? You are mistaken! If you are mistress because mother is away, I am master because father is away; and, as master, I intend to have a candy-pull tomorrow evening."

"Not a drop of molasses shall be boiled in this house!"

"I'll send the jugs down to be filled this very day."

"I'll lock them up."

"Thanks! Much obliged! I'll make sure of them now."

Marcia laughed contemptuously as her cousin swiftly left the room. "Do you think you can outwit me?" she called.

"Yes!"

"Try it."

Frank, clattering down the stairs, made no reply. Marcia walked to the window which swept the street, and seated herself. Already her active brain was at work, and before Frank, bearing a large jug in each hand, was half-way down the block, her plan of action was matured.

She rose suddenly and tapped on the window. A young girl, hurrying by, turned, smiled, and ran up the steps.

Marcia admitted her. "Come in," she said; "I'm so glad I saw you. Guess what that tiresome Frank wants now."

"Sewing?"

"Sewing! No; he never comes to *me* with his mending, I assure you."

"A composition written?"

"He'd get a lot of help from me!"

"Declamation hunted up?"

"No, he knows I wouldn't do it."

"Well, what is it?"

"A *candy pull!*"

"Oh!" said Betty Brown, "I didn't suppose you meant that."

"How did you know anything about it? Isn't it silly? *So* childish!"

"Oh! I don't think it silly, if it gives the boys a pleasant evening. Besides, every alternate meeting of the club is to be devoted to some simple or old-time amusement."

"What club?"

"Why, Marcia, surely you know that Frank's class formed a club last month. They call it the 'Old-fashioned Club.' Hasn't Frank told you about it?"

"Frank tells me nothing. He goes his way, I go mine."

"Dear me! Why, I always want to know every detail of Ned's plans. They have capital times. You'll enjoy tomorrow evening, Marcia."

"Where?"

"Where? Why, here, with the club."

"You don't think I mean to have a candy-pull?"

"Frank has invited the boys."

"I don't care. Of course I shall not allow it."

"You don't understand, Marcia. He has already invited them. All the boys know they are to meet here."

"I told Frank that no molasses should be boiled in this house. The club can come, but there will be no candy made."

"Frank will be disappointed."

"I don't care."

"Besides," hesitating, "you are placing him in a very awkward position."

"I don't care."

"Oh, yes, you do! You do not want Frank to tell the boys they are not to come."

"I said they might come."

"Oh, well, they expect" —

"I don't care what they expect. It's a silly affair, any way."

"Well," rising, "I must go. I'm on my way to buy the stuff for Ned's apron. Ours are too short."

"You can tell Ned from me that he will not need an apron here. Tell him distinctly, please, that no candy will be made."

"Oh, you'll relent! The boys will stay in the kitchen. They will not bother you."

"I have decided."

Betty shot a swift glance into her friend's face. It was untroubled. She hesitated a moment before using an argument which she thought would be effectual: "If Frank makes any explanation, he must use your name, Marcia."

"Of course," promptly. "But then, you know, I don't care what he says."

"Oh, well, you'll have it yet! I wish I could come, but they don't invite girls. Good-by. I know you'll enjoy it!"

Marcia watched Frank narrowly when they met at the tea-table. He seemed in excellent spirits, she thought. Had he seen Betty? she wondered.

She spoke sharply when, at the conclusion of the meal, Frank put on his coat: "Where are you going? You know that aunt wished you to stay at home evenings."

Frank made no reply.

"Where are you going?"

"Where I choose."

"What pleasing manners!"

"You needn't sit up for me," said Frank, opening the door.

"I shall sit up for you. I know my duty. I shall wait."

"'Till daylight doth appear,'" trolled Frank, as he ran down the steps, "'Till daylight doth appear.'"

"Betty Brown thinks I'll give way to him, does she?" said Marcia, angrily. "She is mistaken."

She did not speak when Frank presently returned and came into the parlor. He opened a small parcel. She looked furtively at him. He held a piece of striped linen-crash in his hands.

"For his apron! He thinks I'll offer to make it!"

Frank rose presently, and brought his mother's work-basket to the table. From beneath her half-closed lids Marcia watched him cut the stuff in two and thread a coarse needle. He fitted a thimble upon his third finger and began to sew. Marcia resumed her reading. She glanced from time to time at the silent figure, stooping, with flushed face and knitted brows, over the coarse fabric. At nine o'clock she rose. "It is bed-time," she said. "You can finish that fish-net" —

"Fish-net! It's an apron!"

"An apron! that thing!"

"I'd like to see you" —

"I'm going into the kitchen. I shall turn off the gas in five minutes."

"I'll light it again if you do!"

"Will you?" thought Marcia. "Perhaps you'll boil candy tomorrow night."

She rose early the next morning and went into the kitchen.

"You can make tea, in addition to the coffee," she said to Bridget. "Mrs. Priest will like a cup of tea before she begins her work."

"What work's Mrs. Priest a-coming fur?"

"I have put out blankets and spreads to be washed. You can bring them downstairs directly."

"It'll be no use to wash 'em," objected Bridget. "Quilts an' blankets wants a good smart wind to dry 'em."

"Mrs. Priest will wash them. It will be sunny later."

"I likes to know over night when I has extry work to do."

"Mrs. Priest will do the extra work."

Bridget muttered indignantly as she went about her work. She made no further objection. She stood in awe of Marcia.

Marcia went out in the early morning. She looked into the kitchen upon her return. A hot fire burned in the stove, the washer-woman was bending over the tubs, and Bridget stood near in full tide of dramatic recital of some domestic mishap. Marcia smiled. She was well satisfied. She went forward and touched Bridget's arm.

"I will answer the door-bell, if any one comes this morning," she said. "Mrs. Priest will probably need your assistance by-and-by."

It was late when dinner was served. Frank roamed through the house restlessly, but Marcia bore the delay calmly.

Shortly after dinner a fine rain began to fall. An hour later Bridget came hurriedly to Marcia.

"What's to be done with all them wet blankets an' quilts? Wetter they be than when they was hung out-door. Me nor Mrs. Priest never see 'twas rainin' till jest now."

"You must put up lines in the kitchen. They must be dried."

Bridget demurred: "How'll iver I get the tay wi' all them things a-drippin'? An' mix me bread and scrub me floor?"

"It must be done. Have Mrs. Priest stretch the lines at once."

Bridget made one more protest.

"It be down wi' rheumatics I'll be wi' th' damp in 'em a-stealin' inside me bones."

"They must be dried. There is no other place. Keep a good fire, and by bedtime they will be dry."

"We could lug 'em" —

"Say no more, Bridget. Hang them in the kitchen."

Marcia was getting out preserves for supper when Frank burst into the room. "How are we to make candy, I'd like to know, with a kitchen full of wet sheets?" he exclaimed.

"They are quilts and blankets."

"What's the odds?" angrily. "You knew I wanted the kitchen this evening."

"When blankets are washed, they must be dried."

"You needn't have had 'em washed."

"I am the best judge, Frank."

"Couldn't you have waited till tomorrow? I don't believe you thought of it till yesterday! I believe you did it on purpose!"

"Will you ask Bridget to bring in the cocoa? I am ready."

"I'll tell her to fling those things into the tubs!" leaving the room.

The meal which followed was a silent one. Toward its close Frank jumped up suddenly.

"What's the matter with the gas?" he said.

"It flickers, I see," answered Marcia.

"Flickers! *flickers!* It's going out!"

"Try another burner," suggested Marcia, placidly stirring her cocoa.

"Try another!" scornfully. "If one doesn't burn, another won't."

Nevertheless he lit every burner of the chandelier.

"So much light is unnecessary," commented Marcia.

Frank made no reply. Fixing his eyes upon the chandelier, he waited. When the gas, which at first burned brilliantly, became a mere speck of light, he turned to Marcia.

"I understand," he said, "and it's a mean revenge to take. But you haven't outwitted me yet! The boys will come just the same."

"I don't think they'll boil much candy in the kitchen," thought Marcia.

Feeling her way to that room, she explained matters to Bridget. Then, by the aid of matches, she reached the parlor and lighted her uncle's reading-lamp.

She had dressed before tea. She sat down now, and took up the evening paper. But her thoughts were upon the coming entertainment. Presently she heard voices in the dining-room. She distinguished Frank's. "He is asking Bridget's advice. There is nothing they can do. There are only two lamps in the house, and Bridget cannot spare hers."

She looked at her watch. It was time for the expected guests to arrive. She had planned that supper should be late. She put aside the paper, and waited. She wondered a little, as the moments went by, that the boys were not more punctual. A half-hour passed. An hour. Not once had the bell been rung, not a person had entered the door.

"Ah!" thought Marcia, "they have gone elsewhere. To Ned Brown's, probably. A pretty tale Master Frank has bruited abroad!"

She left her chair and went to the window. It was raining, and the air was thick with fog. A sudden desire for air seized her.

"The whole house is full of steam from those blankets," she said impatiently. "I'll open the door."

Stepping into the hall, she stopped, abruptly. "They're here! they're making their candy!" she exclaimed, as the odor of boiling molasses reached her. She leaned over the stair-rail. A sound of laughter came up from the lower regions. It was faint, but it was laughter unmistakably.

"They are in the kitchen! They have hung the blankets against the door! I will go down and confront them!"

She crept down the dark stairs, she stole through the dark passage, she stood outside the kitchen-door and listened. She heard the ticking of the clock, she heard Bridget's voice crooning an old love-tune.

"Not there! Where are they? Not in the cellar — there is no stove there. Ah! I have it! They are boiling the molasses in the furnace!"

She felt her way to the cellar-door. She opened it. All doubt vanished. Her face grew scarlet with anger. "The oil-stoves!" she exclaimed; "I forgot them."

Her curiosity prevailed presently, and stealing softly inside the doorway, she stooped and looked into the large, dim space. The boys were congregated at one end. There were the oil-stoves, and there, suspended from the beams, were a half-dozen lanterns. Stooping over the large kettles were four or five boys, stirring energetically; the others, she saw, were making preparations to work the candy. All wore long aprons, and all, talking, laughing, gesticulating, were apparently in high spirits. "Over my discomfiture, no doubt," thought Marcia.

The opening of a door startled her. Bridget must not find her there, nor must a tardy guest discover her. Without further thought, she ran down stairs and concealed herself behind the furnace. Hardly had she reached it when two others of the club, ushered by Bridget, who held her lamp aloft, dashed down the stairs. They joined the others, but presently, Marcia, peering out cautiously, saw them coming toward her. Her heart beat fast. If they should see her!

At the side of the furnace nearest her they stopped, divesting themselves of overcoats and rubbers. One was talking energetically. "It won't do to say a word against her, though. Frank wouldn't like it. Nobody'll ever know from his lips anything she says or does. You'd actually think he liked her."

"I believe he does like her. He's always praising her singing, you know. It's a pity she's so hateful. If Frank had a lot of sisters, it wouldn't make so much difference. Still, he's proud of her. She is handsome, you know."

"Pshaw! Who cares for a girl's looks, if she's as hateful as Marcia Dare? *I* don't, I know, and if she was my cousin, she wouldn't treat me as she treats Frank."

"Perhaps she isn't as disagreeable as folks say she is."

"Pshaw! Didn't she order the gas shut off for tonight?"

"Frank didn't say so."

"Of course not. Catch him! But I saw her in the gas office. What was she there for? And then that kitchen! She had a hand there, *I* know! But you mustn't let Frank think we suspect anything."

"No, of course not. Well, we're better off down here than we should be upstairs, if she was round."

"That's so!" emphatically. "Well, are you ready? Come on, then."

Marcia waited until they had joined the others. Then, peering in all directions, she darted up the stairs. Panting and trembling, she sank into a chair when she reached the warm, light parlor. But almost immediately she arose and walked up and down the long room with feverish haste.

"So people talk of me!" she exclaimed. "They dare to talk of me! They call me hateful — disagreeable! And Frank — oh!" with a sneering laugh, "Frank is a martyr, of course! It's all pity for him, is it? But I — I — and they *dare!*"

An hour of restless pacing to and fro, an hour of fierce anger, exhausted Marcia. She threw herself upon the sofa. After a time she grew calmer; after a still longer interval she allowed herself to dwell upon the other words she had overheard; and then, though not without a struggle, she resolutely looked back through the years that she had been an inmate of her uncle's house.

A month later Marcia and Frank were seated in the parlor. Marcia held a paper; Frank was reading "The Great War Syndicate" for the third time, with unflagging interest. It was his birthday, but Marcia had not noticed it. He had felt somewhat hurt. Betty Brown never let Ned's go by without a word, he reflected. But now, stirred to the keenest patriotism, his momentary bitterness had vanished. With the book propped up before him, with his chin resting comfortably upon his hands, he became utterly oblivious of time or speech or sound. He started when Marcia put her hand upon his shoulder.

"Frank," she said, "there are friends here."

Frank jumped up, turned, a word of apology upon his lips, and met the laughing gaze of all the members of his club.

"What — why" —

"It is your birthday," said Marcia, smiling.

It was a merry evening which followed. Frank could not understand, the boys could not explain, the invitation they had received. Marcia had sent it, she had enjoined secrecy, they had come. That was all. Toward the close of the evening the boys sat down to a bountiful supper. This caused Frank much perplexity. Never before had Marcia planned a surprise for him. It must be his mother's loving thought, he finally decided. From the sunny South had come her message. Marcia was simply obeying orders. But how gracious she was!

A yet greater surprise awaited him. When the club had done full justice to the many delicacies, Marcia addressed them. Her color came and went, her voice trembled, but her words were clear and distinct: —

"Boys," she said, "four weeks ago you were Frank's guests, and that evening I accidentally overheard a conversation, which made me think over the past to see if I were indeed as hateful and disagreeable as I was said to be."

She paused a moment, and the boys looked at each other in consternation. Whom had she overheard?

"And so," continued Marcia, "I asked you to be my guests tonight because I desired to atone for my incivility then; because, for almost the first time, I wished to give my cousin a pleasant surprise; and also because I desired to offer the club this little emblem of my earnest intention."

She left her place and moved swiftly around the table, fastening into each boy's tie a small gold pin wrought in the form of a leaf.

"It is not the New Year," she concluded, "but it seems to me one can begin to turn over a new leaf at any time. Do not you boys think so?"

For a moment surprise held the boys speechless. And then, moved by a common impulse, they sprang to their feet and acknowledged her amazing words and deed by a long and loud and lusty cheer.

Marcia's cheeks flushed beneath their honest appreciation of her effort. She smiled upon them. Then, crossing the room, she said: "Come, boys, we'll finish the evening with a candy-pull. Four weeks ago you had one in the cellar; tonight you shall have one in the kitchen. Come," opening the kitchen door, "come, everything is ready for us."

Frank followed with the others. Even greater than theirs was his surprise. He said nothing, however, busying himself in active work. But, toward the close of the evening, he found himself near Marcia. He touched her arm. He spoke hoarsely: "Just you wait," he said. "I can't thank you, but — just you wait! You'll see. Actions speak louder than words, and you'll see."

LOVE'S AUTUMN.

I would not lose a single silvery ray
Of those white locks which, like a milky way,
Streak the dusk midnight of thy raven hair.

I would not lose, O Sweet, the misty shine
Of those half saddened, thoughtful eyes of thine,
Whence love looks forth, touched by the shade of care.

I would not miss the droop of thy dear mouth,
The lips less dewy-red than when the south —
The young south wind of passion sighed o'er them.

I would not miss each delicate flower that blows
On thy wan cheeks, soft as September's rose,
Blushing but faintly on its faltering stem.

I would not miss the air of chastened grace
Which, breathed divinely from thy patient face,
Tells of love's watchful anguish merged in rest.

Naught would I miss of all thou hast or art,
O friend supreme, whose constant, stainless heart
Doth house unknowing many an angel guest.

Their presence keeps thy spiritual chambers pure;
While the flesh fails, strong love grows more and more
Divinely beautiful with perished years.

Love's spring was fair, love's summer brave and bland;
But through love's autumn mist I view the land —
The land of deathless summers yet to be.

— *Lover's Year Book of Poetry.*

ABOUT WOMEN.

—— The popular and beautiful Princess of Wales has a very pleasant way of showing her kindness to poor children. She takes them into her carriage until it is full to overflowing with the little tots, and then drives them to their own homes, where they rejoice to tell their parents and neighbors that they had a ride with the Princess.

—— There has been some discussion as to who was the first woman to receive the degree of LL. D. in this country. It is stated that this honor belongs to Mrs. Caroline Healey Dall, who received the degree from Alfred University, Alfred, N. Y. There are now seven women in all who have received it.

—— Helen Watterson says: "During the late Woman's Congress in Chicago, the phrase, 'the emancipation of woman,' sounded like a recurrent Wagner *motif* through all the storm and stress of the seven days' gathering. But the real emancipation of woman will come only when she is emancipated from herself."

—— Miss Charlotte M. Yonge, the well known English writer, has just completed her seventy-first year, and a testimonial has been offered to her from 5,000 of her readers in England, France, Italy, America, South Africa and Australia. Their signatures testify to the belief that she has done much good by her writings in this generation. Miss Yonge has a striking face, fine dark eyes and very white hair.

—— "Scott M. Farnum & Wife" are carriage repairers in Vermont. They have adopted a novel and effective method of advertising by issuing photographs of their shop and its pleasant rural surroundings with the firm sign conspicuously displayed upon the building, while women and men are engaged in the work, and the wife with her baby in her arms is overseeing the workmen.

—— Mrs. Amelia Barr, author of "Jan Vedder's Wife" and other successful novels, was thirty-five years old when she began to write, and had passed from affluence to poverty. Although beyond the age for training one's self for work, she decided to find a living in literary pursuits. Through a letter of introduction to Mr. Bonner of the New York *Ledger*, she was given a chance, and entered upon the drudgery which most writers go through at an earlier age. She wrote advertisements, circulars, paragraphs, anything she could get to do. She spent hours daily in the Astor Library studying literature and getting material for descriptive and historical stories, and persevered until she could do acceptable work.

—— Mrs. Patti Lyle Collins, known as "the blind reader," employed in the Dead Letter Office in Washington, has a wonderful ability in deciphering unintelligible addresses, and localizing miscalled places. Nearly half a million letters are received annually because of deficiency of address or postage, or illegibility of penmanship. When all others fail, these letters are turned over to Mrs. Collins, who manages to locate 95 per cent. of them. She knows the city locality of almost every street in this and most foreign countries, and can tell at once the place to which the street belongs. When, in 1889, the steamer "Oregon" foundered at sea, her mail was fished up so watersoaked that it was deemed impossible to deliver it. Mrs. Collins, by means of powerful magnifying glasses, found a few blurred angles, and by dint of perseverance succeeded in deciphering most of the addresses, and the letters were speedily forwarded. Yet this woman of genius receives less than half the pay that would be paid her if she were a man, or if women were voters.

HEALTH NOTES.

A Remedy for Wrinkles.

No evidence of advancing years is so unwelcome as wrinkles. Wrinkles are but the expression of the inner life, thought, and feeling as the years go by. The best remedies for wrinkles are altogether preventive. A cheerful spirit, contented mind, plenty of sleep, exercise in the open air, and a healthful diet will insure against the appearance of wrinkles almost entirely. When once developed, these measures stand among the best cures known. We may, however, aid in the removal of these unwelcome marks of advancing years by sponging the face with hot water and daily taking a face massage with some oil that is readily absorbed, as lanoline or malvena salve.

These lines are traced as the expression of the face gives them existence, and are encouraged by the absorption of the fat which underlies the skin; when this is developed by massage, the removal of the wrinkles is hastened, but the principal thing to be attained is to prevent their existence by a change of thought, condition of mind and heart. — *Journal of Health.*

The Worth of an Old Lounge.

The need of some place to drop down for a moment and forget things is a crying one in most homes. There ought to be enough sofas around to accommodate all the family. Five minutes' rest will prevent many a family row, and how can you get it if you have to pull the shams off the bed and roll up the coverlid? A shabby old lounge where you can get at it is worth its weight in gold; and you won't want to die half so many times if you make use of it. The loosening of the tension for ever so few minutes may save your reason some day. Don't go out and try to walk off your worries; don't tell them to your friend, either. Just throw yourself down on the sofa for a little while; shut your eyes and pretend you have not a care. The worries will be lighter before you realize it, your brain will be clearer and your heart stronger to meet those that press closest. Roll the pillow up in a ball or bury your face in it and let a few tears come. If it comforts you as it has done me I will be glad I told you. — *Jenness Miller Monthly.*

Wise Counsel.

When the health is fairly good, and there is no special strain to be put upon the system, the normal appetite may be trusted to indicate the kind and quantity of food necessary to maintain that condition. Naturally the appetite varies with the changing seasons, and, unless it indicates an unreasonable extreme of indulgence or abstinence, no attention need be paid to any other monitor. Much harm is done by injudicious or meddlesome friends suggesting that a person is too stout or too thin, too pale or too ruddy, and serious disturbances of the system often follow the mischievous advice to take some bitters or pills, or refrain from fattening food or drink. Paying attention to any of these fads is like playing with the fire. If you are ill enough to seem to warrant any radical change of diet or any application of medicine, consult your physician at once. Above all, avoid advertised quack medicines. To use the opinion of a successful dealer in them, whose bank balance is more liberal than his conscience, they are "made to sell."

If you feel a little debilitated, eat plenty of fresh ripe fruit and vegetables, especially oranges; drink lemonade; and when unusually fatigued, and just before retiring, drink a glass of milk as hot as can be taken, in large sips. Walk reasonably, and sleep in pure air. If a few days of this sort of home treatment fails to bring up the body and mind to the proper tone, call in your doctor and follow his advice. — *Juliet Corson.*

Airing the Bed and Room During the Day.

Beds should be aired daily and carefully. Remove every covering and double over the mattress so that the air can have free access for one hour at least, otherwise the effluvia thrown off by the body during the night cannot properly be removed. Of course at such times the fresh air should have free access to the rooms. In this connection it may be well to remember that it is always unwise for any one to sleep in the same room with a person suffering from disease, especially from disease of the throat, lungs or mouth. Physicians who have made special study of these diseases consider them directly contagious by what is thrown off from the affected surfaces. For sanitary reasons it would also seem better to adopt the European custom of separate beds and separate rooms for each individual. Care should be exercised that the walls of the bedrooms be so fashioned that they can be easily cleaned. Hard finished walls and ceiling plain or simply painted in oil best meet this requirement. Finally, leave the windows wide open in bedrooms during the day and wide enough open at night to give plenty of pure air, guarded from unnecessary drafts. — *Journal of Hygiene.*

Little Folks.

SUSIE.

"I DON'T want to go to the picnic, Aunt Mary."

"Why not, Susie?"

"Because I never have a good time at any such place. You know I'm not like the other girls."

Susie was very shy and self-conscious, but she wasn't a bit selfish. She lacked "cheek," of which so many girls have an abundant supply.

"If you'll go with me," said Aunt Mary, "I promise you shall enjoy it."

So Susie put on her simple white dress with a blue sash, and her shade hat, and went with Aunt Mary. It was very warm on the cars, and a lady near them seemed suffering from the heat. Aunt Mary took her drinking cup from her basket, and giving it to Susie, said, "Go and fill that at the ice cooler and offer it to the lady, and then bring me some, and have some yourself."

A grateful "thank you" from the lady made Susie very happy.

When they reached the grove the other girls grouped themselves variously, but Susie stayed by Aunt Mary. The latter spied a little girl by herself, and said to Susie: "Go and ask that little girl if she wouldn't like to swing, and take her to the swing and give her a chance to enjoy herself."

Susie went obediently, and was soon talking with the strange girl, who turned out to be the daughter of the owner of the grove in which the picnic was had. This little girl, grateful for Susie's attention, offered to take her to some pretty nooks near by, not accessible to the other children, and the two girls had a fine time rambling together till lunch was ready, and then everybody was called by a bell to the tables.

After lunch Aunt Mary said: "One of the little girls was made sick by riding on the cars, and she lies yonder under that maple tree. Take your friend and go and see if you can't do something for her; she's too sick to play."

So the two went and cheered the patient, carrying lemonade and talking pleasantly to her, till she really began to forget her sickness and take an interest in things about her.

When Susie got home from the picnic she told her mother she never enjoyed herself so much in her life. Aunt Mary, hearing this, said, as they were talking matters over confidentially: "Now, Susie, whenever you feel shy, and begin to think about yourself and how awkward and solitary you feel, go right about making somebody else happy, and you'll forget all about your bashfulness, and be surprised to find how soon you'll begin to really enjoy yourself and be genuinely happy." — *Christian Advocate.*

The Sunday School.

FOURTH QUARTER. LESSON IV.

Sunday, October 22.

Rom. 12: 1-15.

REV. W. O. HOLWAY, U. S. N.

CHRISTIAN LIVING.

I. The Lesson Introduced.

1. GOLDEN TEXT: "*Be not overcome of evil, but overcome evil with good*" (Rom. 12: 21).

2. HOME READINGS: *Monday* Rom. 12: 1 15. *Tuesday* Isaiah 52: 1 11. *Wednesday* Luke 14: 7 11. *Thursday* John 11: 30 36. *Friday* — [illegible] 1-16. *Saturday* — Heb. 13: 15 21. *Sunday* John 17: 11-21.

II. The Lesson Paraphrased.

God's "mercies" having been shown by the gift of His dear Son, and justification by faith alone and sanctification by the Spirit having been clearly taught, the Apostle now takes up Christian obligations. He begs believers, because God has been so good to them, has provided so perfect a sacrifice for them, to become themselves "consecrated victims," not slain like the beast upon the altar, but living, acting, offering up their whole beings in the flames of a holy devotion to His cause. This would be simply "reasonable" on their part and would be "acceptable" to God. He begs them, further, not to fashion their lives after the model presented by the world around them, but to work out that higher "transfigured" type of living which the renewing Spirit abiding within would both teach and enable them to accomplish; then would they have a clear perception of God's "good, and acceptable, and perfect" will — the only true model — and be able to perform it. Following these precepts they would first learn to be humble — not to aspire, as members of Christ's church, to what is beyond them, but to desire to be only what God would have them individually be with their "measure of faith." The human body has many members, and their offices differ; so believers constitute "one body in Christ," and, severally, are "members one of another." Let each, then, use the gift which God has conferred upon him: Let the "prophet" regulate his utterances so as to accord with what is revealed to him. Let the "minister" confine himself to his "ministering," the teacher to his teaching, the exhorter to his exhorting, neither of these permitting the conceit that he could do the part of others. Let generosity characterize the giver, "diligence" the ruler, cheerfulness him that showeth mercy. Love should have no taint of hypocrisy. "Then," says Farrar, "with a free interchange of participles, infinitives and imperatives, and with a mixture of general and special exhortations, the Apostle urges them to love, kindliness, zeal, hope, patience, prayer, generosity, forgiveness, sympathy, mutual esteem, self-restraint, the steady love of God, the steady loathing of evil, the deliberate victory of virtue over vice."

III. The Lesson Explained.

1. **I beseech you therefore** — "as the grand deduction from the great doctrine of justification and sanctification by perfect faith taught in the last eleven chapters. Thus this ethical section becomes a full and beautiful expansion of chapter 6, in which the Apostle denies that the doctrine of faith is conducive to sin and shows theoretically that it is the powerful incentive to holiness. That production of holiness he now deduces from that faith" (Whedon). **By the mercies of God** — as exhibited, principally, in the great Sacrifice provided for sin. **Present your bodies** — "in spiritual parallelism with the body of the sacrificial victim. Yet not only is there parallelism, but there is contrast. The victim's body is a dead body, the Christian's a living, active body. The sacrifice of the victim was a mere *animal* sacrifice, that of the Christian is a *rational* one. And though both were alike 'holy' and 'acceptable,' yet there is an immeasurably higher gradation of the 'holy' and 'acceptable' in the Christian, because his is a 'rational service'" (Whedon). "How can the body become a sacrifice? Let thine eye look upon no evil thing, and it hath become a sacrifice; let thy tongue speak nothing filthy, and it hath become an offering; let thy hand do no lawless deed, and it hath become a whole burnt offering. Or rather, this is not enough, but we must have good works also; let the hands do alms, the mouth bless them that cross one, and the hearing find leisure evermore for reading of Scripture" (Chrysostom). **Your reasonable service** — "agreeable to reason" (Peloubet); "worship which is rendered by the spirit or soul (spiritual)" (Thayer); "the service which rationally corresponds to the moral premises contained in the faith which you profess" (Meyer).

The sacrifices of the Jewish service might be reduced to two kinds: the first, comprising the sacrifices offered *before* reconciliation and to obtain it (sacrifice *for sin* and *for trespass*); the second, the sacrifices offered *after* the obtaining of reconciliation and serving to celebrate it (the *whole burnt offering* and the *peace offering*). The great division of the Epistle to the Romans to which we have come is explained by this contrast. The fundamental idea of the first part (chaps. 1-11) was that of the sacrifice offered by God for the sin and transgression of mankind. The practical part (chaps. 12-15) corresponds to the second kind of sacrifice, which was the symbol of consecration after pardon had been received (Godet).

2. **Be not conformed to** (R. V., "fashioned according to") **this world** — "the whole world of the ungodly as contrasted with the spiritual kingdom of Christ" (Alford). "It is not by looking around him to the right and left, that the believer is to learn to use his body, but by putting himself under the dominion of a new power, which will by an inward necessity transform this use" (Godet). **Be ye transformed** — literally, "metamorphosed," "transfigured" (Matt. 17: 2). **By the renewing of your mind.** — "The mind is not here simply the intellectual faculties, but the whole interior nature, including emotions, affections, habits of thought, purposes of the will, and that disposition from which all grows" (Abbott). **That ye may prove** — "The meaning of the word here, as usually, is to 'appreciate,' 'discern.' By means of his renewed mind the believer studies and recognizes in every given position the divine will towards him in the circumstances — the duty of the situation. He lifts his eyes and, like Christ Himself (John 5: 19, 20), 'He sees what His Father shows Him' to be done. This perception evidently requires a renewed mind" (Godet). **What is that** (R. V., "the") **good, and acceptable, and perfect will of God.** — "'Good and acceptable and perfect' are not epithets of 'the will of God,' but abstract neuters: 'that ye may prove what is the will of God (viz., that which is) good and well-pleasing and perfect'" (Alford).

The nonconformity here does not consist of that cheap nonconformity which consists of a peculiar fashion of coat or bonnet. Christianity does not prescribe a certain fashion or costume, or a special grammar. Conformity to our age in things involving no sin or moral depravation is right. It is a waste of moral strength where there is so much real sin and ruin in the world to expend our efforts on incidental trifles (Whedon). — The following, then, is the *resume* of the Apostle's thought: To the false model, presented in every age by the mundane kind of life, there is opposed a perfect type, that of the will of God, which is discerned by the renewed mind of the believer, and which he strives to realize by means of his God-consecrated body, at every moment and in all the relations of life (Godet).

3. **For I say, through the grace given unto me** — in virtue of my apostolic office and authority. **Not to think of himself more highly than he ought,** etc. — "There is a play on the words here in the original which can only be clumsily conveyed in another language: 'not to be high-minded above that which he ought to be minded, but to be minded as to be sober-minded'" (Alford). **According as God hath dealt . . . measure of faith** — "the degree of light and power with which a man is endowed;" beyond that he should not go; he should not be "puffed up" with conceit, in a word.

4, 5. **For** — "elucidating the fact that God apportions variously to various persons; because the Christian community is like a 'body' with many members having various duties. See the same idea further worked out in 1 Cor. 12: 12-31" (Alford). **One body in Christ and every one members one of another** (R. V., "and severally members one of another"). — "In the church, which is the organ of Christ's life on the earth (His body), there is not only a multiplicity of members, but also a diversity of functions, every believer having a particular gift whereby he ought to become the auxiliary of all the rest — their member. Hence it follows that every one should remain in his function, on the one hand that he may be able to render to the rest the help which he owes them, on the other that he may not disturb them in the exercise of their gift" (Godet).

6. **Having then gifts** — "supernatural endowments, sometimes added to and heightening particular natural endowments" (Whedon). **Prophecy** — "primarily, the inspired prediction of future events; secondly, the inspired utterance of any inspired truth; thirdly, the living and powerful preaching of truth contained in God's inspired word" (Whedon); in other words, the New Testament preacher. **According to the proportion of faith** — not follow ing his impulses or conceits, but keeping within the limit of what is revealed.

7, 8. **Or ministry** — referring probably to those who held the office of deacons (see Acts 6). **He that teacheth** — "as a catechist, or expositor of Old Testament truths, or of the history and teachings of Jesus (Luke 1: 4). The Sunday-school teacher of the present day fulfils very much the same duty" (Whedon). **He that exhorteth.** — The "exhorter" was not necessarily distinct from the 'prophesier;' see 1 Cor. 14: 31" (Alford). **He that giveth . . . with simplicity** (R. V., "with liberality"). — This may mean the same as deacon, or such other person who distributed the alms of the church, but it seems better to regard the three last specifications in this verse as referring to private rather than official acts. **He that ruleth** — in his own house, or acts as leader or chairman of a meeting, or one who directs any business. **With diligence** — zealously. **He that showeth mercy** — compassion in distress; shown by visiting the sick, for example. **With cheerfulness.** — The Greek word literally is, "with hilarity;" "denoting the joyful eagerness, the amiable grace, the affability going to the length of gayety, which make the visitor, whether man or woman, a sunbeam penetrating into the sick chamber and to the heart of the afflicted" (Godet).

9. **Let love be without dissimulation** (R. V., "without hypocrisy") — genuine, unfeigned. **Abhor . . . evil, cleave to . . . good.** — These are participles in the original, and refer back to the precept to "love without hypocrisy." "Paul means that love is not *pure* except when it is the declared enemy of evil, even in the person of those whom we love, and that it applies all its energy to labor for their progress in goodness. Destitute of this moral rectitude, which is the spirit of holiness, love is only a form of selfishness" (Godet).

10, 11. **Be kindly** (R. V., "tenderly") **affectioned.** — "Love a brother Christian with the affection of a natural brother" (Clarke). **In honor preferring one another** — out-doing or anticipating one another; trying to be foremost in showing honor. "Christianity is the *genuine article* of which the world's etiquette is the counterfeit, and often a very bad counterfeit" (Curry). **Not slothful in business** (R. V., "in diligence not slothful") — doing with our might. **Fervent in spirit** — "seething hot" inside. **Serving the Lord.** — "The subject is, the character of our zeal for God. In it we are not to be slothful, but fervent in spirit — and that, as servants of God. A very similar reminiscence of this relation to God occurs in Col. 3: 22-24" (Alford).

12, 13. **Rejoicing in hope** — of the glorious hereafter. **Patient in tribulation.** — Our "light affliction is but for a moment." **Continuing instant** (R. V., "steadfastly") **in prayer** — making prayers one's "vital breath," one's "native air." **Distributing to the necessity of saints** (R. V., "communicating to the necessities of the saints") — sharing with the needy brethren. **Given to hospitality.** — "He does not say doing it, but 'given' to it, so as to instruct us not to wait for those that shall ask it, and see when they will come to us, but to run to them, and be 'given' to finding them" (Chrysostom).

14, 15. **Bless them which persecute you** — taken from the Sermon on the Mount, which, if not published in some document at that time, must have been known by tradition, for some of its precepts are frequently cited in the Epistles. **Bless, and curse not.** — This difficult duty is emphasized by repetition and by the negative form. The meaning is, "Bless those who try to harm you, in your unuttered feelings, in plans for their good, in words spoken of or to them, in words of prayer to God in their behalf. Give *good* words to those who give you *bad* words" (Doherty). **Rejoice . . . weep** — "laugh with the laughing, sorrow with the sorrowing" (Curry).

IV. The Lesson Illustrated.

1. There is not a spider hanging on the king's wall but hath its errand; there is not a nettle that groweth in the corner of the churchyard but hath its purpose; there is not an insect fluttering in the breeze but accomplisheth some decree. Find your niche and fill it (Spurgeon).

2. Every blade of grass, leaf, flower, tree, or animal has distinctiveness. No two things of the same sort can be found exactly alike. Even to every hen belongs an individual peculiarity, in the form, color, and size of her egg, which never changes during her lifetime, and which is as well known to those taking her produce as the handwriting of their acquaintance (Darwin).

3. A Lacedæmonian, when large sums of money were offered him on condition that he would not enter the Olympic lists, refused them. Having thrown his antagonists in wrestling, one put this question to him, "Spartan, what will you get by this victory?" He replied, "I shall have the honor to fight foremost in the ranks of my prince," the Spartan king's body-guard consisting of men who had been crowned in the public games. Should not we covet the service which is first in holiness of example, abundance of liberality, zeal in effort, and self-sacrifice? (Spurgeon.)

4. Amid the heat of secular employments men need to cool their burning brows by opening windows that look into eternity, and letting in breezes that come from the land where angels dwell. And when their souls' chariot-wheels are ready to catch fire by the friction of their secular activity faith in divine things should come in like cold water, dropping down to prevent the flames (Stoughton).

The Conferences.

N. E. SOUTHERN CONFERENCE.

Providence District.

Rev. George S. Butters, of Fitchburg, Mass., favored the Methodist ministers of Providence and vicinity at their regular weekly meeting in Providence, Sept. 25, with an admirable essay on "Minor Ministerial Morals." He put great emphasis upon the matters of neatness in apparel, kindly treatment of one's predecessor and successor, avoiding the compromising of our moral dignity, and maintaining a prudent attitude toward the sisters. It was rhetorical and eminently practical, and was greatly enjoyed by the preachers, many of whom participated in the discussion that followed the reading.

Sunday, Sept. 24, was Rallying Day for the church and Sunday-school in *Attleboro*. The weather was perfect, the invitations to attend were accepted most cordially, and the result was highly gratifying. At the morning preaching service 420 were present, and 401 at the Sunday-school — the largest number in the history of the school. The jewelry business is very dull (this being the principal business of the place), most of the shops being closed. This affects greatly the financial operations of the church; nevertheless, the church is in good cheer and expects a glorious revival of religion even if business does not revive. The pastor is Rev. George E. Brightman.

At the communion service in *Phenix* the first Sunday in September, 19 were baptized and 20 were received into the church in full membership. One was also received into the church by certificate and one on probation. It was a glorious day to the church and to the large audiences that were present. The social meetings are much better attended than in the past and are also more interesting. The Epworth League is doing excellent work, especially in the department of Mercy and Help. This department receives a voluntary monthly offering from about forty of the members on a systematic plan which enables them to carry on their work successfully. Jars of fruit and other needful articles are constantly solicited, to be used in visiting the sick. The current expenses of the church are promptly met and have never been more easily raised. This is largely due to the systematic plan of weekly offerings and the vigorous manner of its working under the direction of L. J. Lawton, the recording steward. The church and parsonage are soon to receive a coat of paint, which will greatly improve their general appearance. The Sunday-school is in a very prosperous condition under the superintendency of Frank Potter. Rev. J. S. Wadsworth is greatly enjoying this pastorate, and, together with his talented and wide-awake wife, is having a high order of success.

At *Emmanuel Church, Mansfield*, 11 have been recently admitted to membership — 5 by certificate and 6 from probation. Of those received by certificate one was the pastor's wife, who was formerly a member of the Congregational Church in Stoughton. The church has also been much strengthened by the coming of Bro. and Sister S. W. Crook from North Attleboro. Bro. Crook is establishing a mill for the manufacture of woolen yarns. He is a consecrated, intelligent and wide-awake Christian. The business interests of the community are helped by his advent, and the church which he has joined is much encouraged. Three persons have within a few weeks been baptized. The Epworth League chapter has just had the old spire of the church razed and a lighter structure erected in its place, greatly improving the general appearance of the church thereby. The new parsonage is completed and is now occupied by the pastor. It is a very neat, convenient and comfortable house, heated by steam, and with other important modern appliances. Since the vacation season the audiences have increased in size, the church being well filled at the Sunday morning preaching service. The religious interest is deepening. One person sought the Lord at the service on Sunday evening, Sept. 17. The people here are praying for and expecting a revival. The pastor, Rev. Charles E. Beals, and his wife are now spending a few days at the World's Fair.

The *Hill's Grove* chapter of the Epworth League celebrated the first anniversary of its organization on the evening of Sept. 19. Rev. John Oldham, of Woonsocket, delivered his lecture on "A Trip to Epworth," much to the enjoyment of the large audience that assembled. A musical program, rendered by the choir of the church, who are all members of the League, was a delightful feature of the occasion. After the literary and musical feast a collation was served to all present. Many of the sick and aged were kindly remembered by boxes of fruit and bouquets of flowers which were sent to them. The vestry was transformed into a parlor by bringing in easy chairs, rugs, pictures, etc. At a late hour the company retired with the feeling that a very profitable evening had been spent by the League and their numerous guests. Mrs. Celia R. James has been elected president. Rev. H. A. Ridgway is the pastor.

Activity is the watchword in the church at *Woonsocket*. Steps are being taken toward the building of a new edifice, which is greatly needed. At the same time the officiary of the church has done the generous thing in making a decided increase in the pastor's salary. Short and popular sermons during the month of August have called out excellent audiences. The pastor, Rev. John Oldham, preached at the Hebronville and Willimantic camp-meetings. Class-meetings in this church are very well attended — better than at any previous time for fifteen years. The lawn party of the Epworth League at the residence of Mr. and Mrs. George W. Lothrop was a very pleasant affair. Brother and Sister Lothrop and family gave their guests a cordial welcome and did their utmost for their comfort and convenience. Sunday, July 9, was cross bearers' day. A large cross covered with figures representing from fifty cents to ten dollars was placed upon the platform, the total amount being the deficit for the current expenses for the year ending March, 1894. The pastor asked the congregation to remove every square, thus providing for the year's expenses. In about twenty minutes the amount was all assumed, and "Here we learn to serve and give," was heartily sung, everybody feeling happy over the good work done.

Rev. Wm. H. Milburn, D. D., chaplain of the U. S. Senate, gave his great lecture on "Sergeant Smith Prentiss, America's Most Eloquent Orator, and the Flush Times of Mississippi," in the hall of the Young Men's Christian Association, Providence, Sept. 27. On the 28th Dr. Milburn gave, in the East Greenwich Academy course, his "Aaron Burr, the Most Romantic Character in American Political History." Both lectures were greatly enjoyed. Chaplain Milburn is a charming orator and well deserves the title, "the blind man eloquent," that is universally applied to him.

X. X. X.

New Bedford District.

Plymouth. — Rev. J. H. Newland, the pastor, has announced a series of sermons on the "Voyage of Life" — "Outward Bound — A Sermon for Young People," Sunday evening, Oct. 1; "Ship Midway — A Sermon for Those in Middle Life," Sunday morning, Oct. 8; "The Haven in Sight — Sermon for Our Old Folks' Day," Sunday morning, Oct. 15. This last sermon is to be very appropriately followed in the evening by a program prepared by the Epworth League, on the subject of "Our Veterans."

Long Plain. — The people of this place, under the leadership of their pastor, Rev. J. Kirkendall, are engaged in making much-needed repairs and improvements upon their church property, which will include the entire renovation and redecoration of the audience-room. Most of the money for these improvements is in hand, but some more will be needed to complete the work and leave them free from debt. The people are making heroic efforts to help themselves, but need assistance. Any favors shown them will be worthily bestowed and gratefully received.

N. B. D.

MAINE CONFERENCE.

Augusta District.

Kingfield — Rev. F. W. Snell has just returned from his vacation, being called back by the death of some of his people. This place has been visited of late by severe sickness. A number have died, and others are sick unto death. At our quarterly meeting there were funerals on three successive days. The church here is a live one. There are large congregations, lively prayer meetings, and some conversions. The Sunday-school was organized about two years ago at the dedication of the new church and has had continued prosperity.

The Megantic Narrow Gage Railroad is being extended, not to Jerusalem the olden or golden, but to the Maine *Jerusalem*, around which the mountains are numerous, but in which the inhabitants are few. It is Jerusalem of the future, soon to have a new depot, a new lumber mill, a new carriage road to Dead River; indeed, all there will be of it will be new. Kingfield will then be a way station instead of the terminus, but it takes to these arrangements very kindly and is planning to enlarge itself. Rents are scarce and high, new buildings are going up to meet the demands, and business is increasing. There are now to be three resident pastors here instead of one, as most of the time in the past.

Dead River Settlement stretches out along the alluvial valley of the river about twenty miles. In it there are four small villages and 130 families. The roads are the best and most level of any I have seen in Maine. The soil is productive; the market is excellent; the people are enterprising. Rev. H. Stetson, the young pastor, who has been on the ground about four months, has visited nearly every family, held meetings every Sabbath in the church and occasionally in all the school-houses, and has five Sunday-schools in good working order. A religious interest is springing up on all parts of the charge. Some have been converted, and others are starting to be Christians. Four were baptized Sept. 21. There is a good prospect of a sweeping revival in the near future. The pastor has succeeded in getting all the store keepers to close their stores on the Sabbath — an entirely new order of things here. Rev. N. C. Clifford, who forty five years ago had this valley included in his circuit, visited here, for the first time since then, at our last quarterly meeting and went with the pastor from house to house selling books, distributing tracts, talking, singing and praying with a zeal for souls that was truly apostolic. May he live long to re-enforce the pastors of our Conference as he has in the past!

Livermore. — The interest on the old Livermore charge, Rev. C. A. Brooks, pastor, is rapidly increasing. Souls are coming to Christ every week. Several have just been received on probation, and 5 were received into the church in full last Sabbath. An auxiliary of the New England Branch of the W. F. M. S. has just been organized.

The church at *Phillips* is full of good cheer. Their pastor, Rev. W. A. Nottage, with his quiet, able, kindly qualities, has captured the place and the church, and people are heartily responding in financial and religious efforts. The congregations are large and the Sunday-school and social meetings are prospering. Church improvements are beginning to be talked up, and a strengthening in all departments is being felt. *West Phillips* is also having prosperity. The work of the Strong camp-meeting is bearing fruit in the churches in this section. Mr. Nottage is now at the World's Fair. Sister Nottage has been very sick, but is so improved as to be left with friends during his absence.

The fall term of our Conference Seminary has opened very favorably. The number of students for these hard times is good. Indeed, there is no falling off from the term a year ago. Dr. Gallagher is proving himself to be the man for the place. All the teachers are acquitting themselves well. The religious interest is good. The new building is to be commenced at once.

L.

NEW HAMPSHIRE CONFERENCE.

Manchester District.

Some of our churches have been giving collections to aid in the building of the *Raymond* church. No one feels like refusing either that noble man, Mr. Cilley, or that needy company of people, and district lines make no difference. We are glad they have received it.

Methodism is reaching out in *Nashua*. For a long time the pastor, Dr. C. W. Rowley, has maintained a class-meeting on Crown Hill, a section of the city toward Hudson. It began in a private house; then a large room was secured, and here prayer-meetings and occasional preaching services were held. The place became too small. A gentleman was about to erect a large building for business purposes, and arrangements were made with him to finish the upstairs with rooms for a chapel. This has been done, and on Sabbath, Sept. 17, they were dedicated by Dr. Rowley, who was assisted by Bros. Holman and Farnsworth. For the present there will be a Sunday-school in the afternoon, and evening preaching by Rev. S. Holman. This is a growing section of the city and a good work can be done here.

Munsonville is a small village eleven miles from Keene. Here is Granite Lake, that furnishes the motive power for a chair factory, the chief industry of the place. It is a beautiful sheet of water with wooded shores and rising hills on nearly every side. A number of summer people have built cottages, and spend from two to three months of the year here. The lake is 1,265 feet above the sea. Locust Farm on one side is 1,526; and Felt Hill, where a signal pole stands, is 1,777. These latter points are higher than Bethlehem, to which go so many hay fever patients. It has been a place to which only a few have gone from year to year, but some new houses are now being erected, and more will be attracted here ere long. In this place, two years and a half ago, Methodism was planted by Rev. Wm. Merrill, a superannuated member of the New England Conference. He still continues as the pastor. The work began in a hall that was a dismantled Baptist church, whose doors were closed thirty years ago. He had not one person as a member. A few came with the desire to form the nucleus of a society. Work began in earnest. Before the close of the first year that hall became the property of the church. Today we have a prosperous society of 40 members, a good Sunday school, an Epworth League of 41 members, a successful Ladies' Aid Society, and all that betokens success. They have grand class-meetings. We have not found a more hopeful work than this. They are united and mean to win. Great credit is due the faithful pastor and his excellent wife who have labored in season and out.

B.

Dover District.

Greenland — A moderate but healthy revival spirit has been manifest in the church at this place, Rev. J. W. Adams, pastor, for the last nine months. A few have been baptized, and a larger number has been received on probation. A recent ten days' series of union services has intensified the revival spirit and added to the number of the saved. Mr. Allen Folger and the singing evangelist, Miss M. N. Gordon, of Boston, rendered most excellent service.

Haverhill. — On the evening of Sept. 21, the presiding elder, by request of parties interested, through Pastor Fowler of Grace Church, visited the mission chapel on Bacon St., and gave an address on the "Mission of Methodism," after which the third M. E. Church of Haverhill was organized and leaders, stewards and trustees duly chosen. There are at the start 27 persons who unite in membership with this church, and it is claimed that a goodly number more are ready to unite and will do so very soon. The work will be supplied with a regular pastor as soon as arrangements can be made for it. The leaders' and stewards' meeting will proceed at once to digest a plan of finance and put it into working order. That there is a fine chance for efficient work here is very apparent. "The harvest truly is plenteous."

G. W. N.

Mr. Simeon Staples

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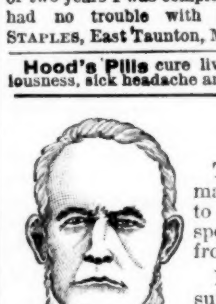

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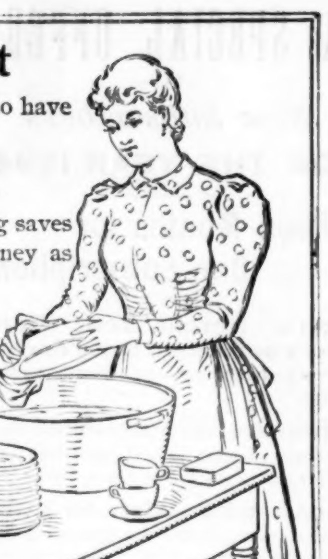

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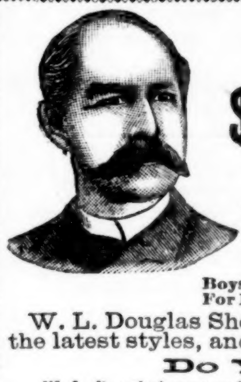

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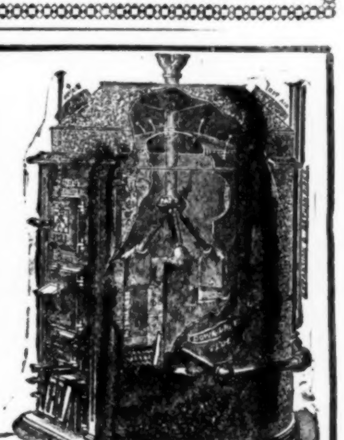

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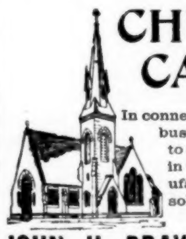

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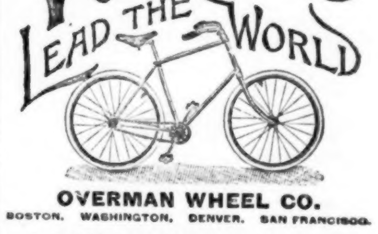

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Review of the Week.

Tuesday, October 3.

— Continuation of the debate on silver repeal in the Senate.

— A net increase of nearly $1,000,000 in the public debt last month.

— Armenian shoemakers in Auburn, Me., attacked by a mob of union men and driven to their boarding-place.

— The Amoskeag Mills at Manchester to start work again this week.

— Terrible cyclone on the Gulf coast; the business section of Mobile four feet under water; the orange crop seriously damaged; many persons killed in New Orleans and vicinity.

— The Red Cross Society housing, feeding and clothing 30,000 people at Beaufort, S. C., sufferers from the awful storm.

— Rio Janeiro bombarded all day Sunday by the rebel fleet.

Wednesday, October 4.

— The Moors attack the Spanish garrison in Melilla, in Morocco; a fierce and bloody battle fought; the Spaniards retire to the citadel.

— The remains of Prof. Richard Proctor, the astronomer, removed to Greenwood Cemetery from an obscure grave.

— The almost total destruction by fire of street railway property in Canton, O., will compel the citizens to walk for a month.

— The climax of the World's Columbian Exposition to be a memorial to the governments of the world asking for the adoption of arbitration in settling all international disputes.

— Rev. Father A. C. Hall accepts the call to the bishopric of Vermont.

— The Argentine rebellion over; its leader arrested.

— Five hundred Indian boys and girls from Carlisle, Pa., visit the World's Fair.

— Windle rides a mile on his bicycle in 1.58 1-5 minutes.

— The death roll from Sunday's storm in the Gulf increasing; over 200 drowned; the destruction at Pensacola, Mobile, New Orleans and outlying districts terrible; the losses counted by millions.

— A bill to modify the Geary Chinese Exclusion act agreed upon by the House committee; the Oates Bankruptcy bill to be reported.

— Cholera raging in Palermo; 26 deaths in twenty-four hours.

Thursday, October 5.

— The loss of life by the Gulf storm now put at about 1,200; the property loss, $5,000,000.

— Rev. Dr. George Hodges, of Pittsburgh, called to the deanship of the Cambridge Theological School, left vacant by the election of Dr. Lawrence as Bishop.

— A $40,000 verdict against Hon. A. P. Morse in the breach-of-promise suit brought by Mrs. Anna D. Van Houten.

— Missionary H. R. Thornton, of the American Missionary Association, killed by Indians in Alaska.

— High water mark reached on the pension roll; the number of pensioners will now steadily decrease.

— The Manchester Ship Canal, Eng., to be opened by Jan. 1.

— Spain will send more troops to Morocco.

— Cholera decreasing in Europe.

Friday, October 6.

— Dr. William Lawrence consecrated Protestant Episcopal Bishop of Massachusetts, in Trinity Church, this city.

— Admiral Mello again bombards Rio.

— The deaths by cholera in Palermo last week reached the number of 220.

— Brooklyn's population falls short by only 1,000 of 1 000,000 souls.

— Fr. Ignatius sets the church congress in Birmingham, Eng., in an uproar by denouncing Rev. Charles Gore; he is hissed.

— Tufts College opens with its largest freshman class; 23 ladies registered.

Saturday, October 7.

— The Cunarder "Lucania" makes a new ocean record, western passage — 5 days, 13 hours, 25 minutes.

— The people of Rio abandoning the city; the bombardment constant; many outrages committed by the soldiers of the government.

— Three train robbers tracked and killed by a marshal's posse in Montana.

— Joseph L. Cornelius, a Harvard divinity student, stricken with typhoid fever, thrusts his head into a burning furnace at the Massachusetts General Hospital, dying soon afterward.

— Continuous sessions to be made the order in the Senate until the silver-repeal obstructionists are tired out.

— Gov. Altgeld, of Illinois, charged with having pardoned 63 convicts and commuted the sentences of 32 more — all in seven months.

— More than 20,000 miners on strike in Belgium.

Monday, October 9.

— Louisiana terrorized by "regulators," who threaten planters if they gin cotton before it reaches 10 cents a pound.

— Williams College celebrates its centennial.

— The latest reports from the Gulf storm put the number of those lost at 2,275.

— Greenhalge and Wolcott to head the Republican ticket in this State.

— The Spanish 2d army corps embarking for Morocco.

— Today Chicago's day at the World's Fair.

— Thirty two new cases of yellow fever at Brunswick, Ga , yesterday.

— Steamer "Russia" detained at New York quarantine station on account of cholera suspects.

— A truce arranged at Rio; Admiral Mello agrees not to renew the bombardment.

You don't know how much better you will feel if you take Hood's Sarsaparilla. It will drive off that tired feeling and make you strong.

The Conferences.

[Continued from Page 5.]

charge would be a great help to the church, allowing a larger salary to the pastors who may serve. Bro. Smith would gladly receive subscriptions, small or great, from far or near.

Asbury. — The pastor received 15 on probation, 8 from probation, and baptized 1 at last communion. The revival spirit is on the church. C. A. L.

N. E. SOUTHERN CONFERENCE.

New Bedford District.

First Church, Taunton. — Oct. 1 was a great day with this church. The pastor, Dr. G. W. King, baptized 28, received 36 into full membership, and 1 to probation. This is a part of the fruit of the revival of last winter. Of course the church is hopeful, and the outlook for the coming winter is most promising. N. B. D.

Providence District.

BROCKTON AND VICINITY.

Rockland, Centre. — The pastor, Rev. F. D. Sargent, is laboring hard to find all his people and supply the place of the recently lost church record. The people are faithful to all the church services. There are many encouraging prospects of growth.

Rockland, Hatherly. — Oct. 2, Rev. F. H. Spear preached very acceptably in exchange with the pastor. The panic, summer vacation, and a membership considerably scattered has not lessened the congregations. A good interest prevails, and the pastor, Rev. E. G. Babcock, is hopeful.

South Braintree. — Special services, which were held in a gospel tent, have just closed. More than forty sought the Lord, a large number of whom obtained the blessing. A really saved soul wants to see some other soul saved. One of the new converts was found praying with a penitent sinner behind some cotton bales in the Old Colony freight yard. Three have recently been received on probation.

North Easton. — During September, 3 were baptized, 3 received into full connection, and one converted. The pastor, Rev. C. N. Hinckley, and his people are preparing for special services.

Whitman. — Pastor O. A. Farley and his people are in good working condition. October 1, 2 were baptized, 1 received on probation, and 1 into full membership.

Brockton, Pearl St. — Forty have been received on probation as the result of the tent meetings. Several have also been added to the church by letter. Under the direction of the pastor, Rev. J. E. Johnson, the Epworth League holds a monthly missionary meeting. Missionary work is not done simply on paper, but some of the Leaguers and converts who have been organized into a praying band actually go into the homes of the irreligious to read, talk, pray, and persuade them to better things.

Brockton, Franklin Chapel. — Three have been converted, 1 received on probation, 1 by letter, and 3 into full membership during September. The Sunday-school feels the effect of a well-arranged but quietly worked system of proselyting.

Brockton, Swedish. — Preparations for a new church are being carried steadily on. The pastor, Rev. Herman Young, has taken up the work among the Swedish people of Stoughton and is also trying to gather them together in Plymouth. Oct. 1, 2 were received on probation, 2 by letter, and 1 into full membership.

Brockton, Central. — The congregations during the month of September were the largest for several years. "Rallying Sunday" showed an actual membership in the Sunday-school of 648. Oct. 1, 1 was received by letter, 2 by confession of faith, and 3 on probation.

Brockton, South Street. — The people, after rebuilding and beautifying their church, have founded a mission in Leyden Park, in the south part of the city. A Sunday school has been organized with 71 scholars. The mission bids fair to develop into a strong church. Two have recently sought the Lord. G.

MAINE CONFERENCE.

Portland District.

The first Sabbath of October was a great day for reception of members and baptisms. We have heard from a few of the charges. Rev. A. A. Lewis, of *Saco*, received 10 into the church, and had a baptism. Rev. W. S. McIntire, of *Biddeford*, had reception of members and baptism. It was a very interesting day at *Old Orchard*. The reception of members contributed to the interest, as did the presence of Rev. T. P. Adams who was with them the last Sabbath for this season. It is quite possible that Rev. C. Munger may also be absent for a while. Rev. A. Sylvester, at *Saco Ferry*, the other part of the charge, is selling out, and is about to remove from the place. At *Congress Street, Portland*, Rev. G. D. Lindsay had a baptism and received 6 into the church. At the close of the sacramental service two ladies came forward and professed faith in Christ. The prospect is specially hopeful when a desire for Christ breaks through stereotyped forms and prompts a soul to find its way to Jesus.

A Sabbath at the Berwicks. — Receptions at Berwick are the order of the day, and at South Berwick about twenty have been converted and a praying band has been formed. The middle wall has been broken down, and the members are intermingling in their work. Lay evangelistic service is so important, and emphasizing it so needful, that I will mention some of the details of the afternoon meeting. Rev. O. S. Pillsbury took me on a pleasant ride in the rain to Blackberry Hill, where the band from Berwick were conducting a meeting. A lighter congregation was expected, as it is a rural place, but on our arrival we saw teams from a radius of five miles occupying every available place, and already 250 people had found shelter in a barn where the meeting was held. The horses seemed unusually patient waiting in the rain for us, though they were well covered. The people manifested the same Christian grace while sitting on seats of boards having no lazy-backs nor backs of any kind, and the meeting continued two hours and twenty minutes. Four ministers were present, but the meeting was too short to have any preaching and the preachers were as brief as the lay members. The usual altar service was held at the close, and a part of the band were off for an evening meeting, a family near giving them a lunch. God's people are willing in the day of His power. Some one is at hand to take every needed part. Viewed from the commonplace low level of church life, it seems surprising how the pastor and people can do so much work and endure being out often till eleven o'clock at night before reaching their homes, but under the power of the Spirit difficulties vanish, the valleys are filled and the rough places made smooth. When the army halted at night a fire was seen lighted, first on this hill-top, then on that, until ten thousand fires were burning, and at each a simple meal was provided and the immense army was fed; but fires at brigade headquarters could not supply the wants of a hundred thousand soldiers. The co-operation of laymen with preachers in the diffusion of the Gospel is the only practicable method by which the masses of the people living at some distance between church and church can ever be supplied with the Gospel. We learned later that the church at South Berwick had a great victory Sabbath evening.

From Rev. F. W. Smith, *Peak's Island*, I received one of those pleasant letters which is always so welcome, in which he rather facetiously remarks that the audience is small in the winter, and he wanted something to draw, so had a new chimney put in. It is at least essential to have a house inviting enough to leave the people without excuse when the preacher does his duty. We congratulate him on improvements.

Against all financial depression and with mill wheels standing still Rev. A. A. Lewis, at *Saco*, presented the interests of Zion's Herald and of ourselves, and made a success of getting subscribers.

Chestnut St., Portland. — A very interesting farewell reception was given Sister Ina Moses, one of the members of this church, Sept. 25. Addresses were made by Arthur Callahan and Miss Wiley on the part of the League, of which she is a member, and by Mr. and Mrs. J. B. Donnell, Charles Baker, Mrs. Humphrey and Rev. I. Luce on the part of the church. Miss Woodman, an intimate friend of Miss Moses, in a very pleasant and appropriate speech, presented her with a purse of money, and the outgoing missionary responded with deep emotion. Miss Moses is employed by the Parent Board to go to Peru, South America. Rev. M. S. Hughes, pastor of the church, returned from his Western trip Friday, Sept. 29, in good health and spirits, and was warmly welcomed by his society and the people generally, for he has come to be the people's preacher and friend. On Monday, Oct. 2, a World's Fair sociable was held in the vestry, and several who had visited the Exhibition gave very graphic and interesting sketches of what they had seen and heard. Mr. Hughes then gave the large company a word-picture of the great White City, and especially the "Midway." While Bro. Hughes was away he had the delightful privilege of meeting his old parishioners in Iowa and preaching to them. There is a special revival spirit in the church in the regular services. Chestnut Street is a bee-hive church; the flowers are in blossom; the workers bring honey, and send out swarms. Revival churches send missionaries, and many prayers should go with those who go forth for Jesus' sake.

Now is the opportunity for revival work, and every church should do its utmost before the rush of the holidays, the blizzards of winter, or the quagmires of spring. P.

Lewiston District.

Mechanic Falls. — Indications of good multiply. On Sept. 3, 4 persons were baptized and 5 received on probation. A Junior League was organized Sept. 1 with twenty-one members. Seven members have since been added. The Epworth League recently gave a lawn party to the children. A successful harvest concert by the children was given Sept. 24. There have been several conversions during the month and new voices testify of the saving power of Christ. The pastor and people that care for the children are providing both for the present and the future welfare of the church.

West Cumberland. — The quarterly meeting, Sept. 24, was an interesting occasion. At the close of the morning service the people went to a neighboring lake where the presiding elder baptized eight persons. One of these — a lady — had come from Allen's Corner. Rev. A. B. Clark, the pastor, is in labors abundant. God has given to him in this his first parish seals to his ministry.

Lisbon Falls. — After several weeks of successful labors Rev. Wm. Feistkorn has resigned his work for the purpose of taking post graduate studies in Harvard University. The people at Lisbon Falls regret his departure, but await with hope and expectation his successor.

Falmouth and Cumberland. — On account of the illness of his daughter, Miss Hattie, Rev. D. R. Ford has resigned his charge and will seek a residence with friends in Minnesota. Mr. Ford has endeared himself to his people by his earnest and faithful labors, and it is with regret that his resignation is accepted. Rev. W. T. Chapman, member of the Idaho Conference and of late financial agent of Willamette University, Oregon, has consented to supply the charge the remainder of the year. Mr. Chapman has already spent several days upon the charge, preaching twice with great acceptance. He and his family will at once occupy the parsonage at Falmouth Foreside. His post-office address is Cumberland, Me. JUNIOR.

East Poland. — On Sept. 17, this society observed the centennial of Methodism in Maine, in accordance with the request of the last Conference. At 10.30 a sermon was delivered by the pastor, Rev. F. C. Potter, to a good congregation, after which Rev. Dr. A. B. Kendig, of New Jersey, addressed the people. All hearts were captivated by his words. Jesse Lee, according to his own journal, organized a class in Poland Empire in December of 1795; he also, previous to that, preached in the old kitchen, now used as a class-room, and had three converted at the meeting. According to Dr. B. F. Tefft, Bishops Roberts and McKendree have preached from the pulpit of the church in this place; also Bishops Soule, George and Peck have spoken in the old class-room. In the evening, in a crowded room, Dr. Kendig gave his experience from earliest childhood to the present. •

EAST MAINE CONFERENCE.

Rockland District.

Bremen. — The parsonage is receiving a coat of paint. Its appearance is much improved. Rev. G. E. Edgett, of Round Pond, recently preached here, in exchange with the pastor, Rev. W. A. Meservey, an excellent sermon. Rev. D. B. Phelan, of Waldoboro, also delivered a most interesting discourse for the presiding elder, Oct. 1. Mr. Meservey is doing very acceptable work among this people.

Nobleboro. — Monday, Sept. 25, the annual meeting of the trustees of the Camp-meeting Association was held. The following officers were elected: Hon. J. H. H. Hewett, M. M. Richards, F. L. Carney, Alexander Yates, S. McDougall, B. W. Donnell, and Bradford Kinney, trustees. Hon. J. H. H. Hewett, of Thomaston, was elected president; F. L. Carney, treasurer and superintendent; J. Fred Hall, clerk. The financial standing of the Association was found in a very satisfactory condition. The debt has been reduced. Aid is to be given to churches building cottages on the grounds within a year.

East Pittston. — Everything is going well. Rev. G. J. Palmer, the pastor, is in labors abundant. Souls are being saved and believers greatly blessed. A fair held recently netted the society nearly $100.

Dresden. — We learn through the corresponding secretary of the W. F. M. S. of Rockland District that "as the result of the work of Mrs. E. B. Stevens, of Baltimore, auxiliaries have been organized in Dresden and in Woolwich, which are taking up the work with enthusiasm. The society in Rockland has been greatly encouraged and strengthened and the work on the district generally advanced." The Sabbath congregations in Dresden are growing in numbers. The Sabbath-school is flourishing. There are many promises of good success. Rev. J. S. Thompson is the pastor.

South Thomaston. — Rev. W. H. Maffitt and wife have been visiting friends in Belfast and Northport. They return to their work with renewed enthusiasm. They are enjoying a good degree of prosperity that is pleasant to them and gratifying to their many friends.

Searsport. — The Epworth League entertained the League from Belfast lately. The vestry was finely decorated and a social time enjoyed by all. Rev. J. T. Richardson, the much-loved pastor, rejoices greatly over the fact that the parsonage has been made more attractive and comfortable and all the expense has been provided. Some $200 was expended.

Rockport. — Sept. 18 the regular monthly meeting of the Epworth League was held at the parsonage. The company was pleasantly entertained by Rev. and Mrs. Ogier. An exhibition of some of Mr. Ogier's fine stereopticon views was a prominent feature of the evening's entertainment.

Searsmont. — Rev. M. F. Bridgham, the pastor here, is made glad in seeing the work under his hand prosper. He reports excellent interest in all the services. He has recently enlarged his field by adding another preaching appointment. He and his good people are looking for "showers of blessings." He is in good health. His accomplished wife, we are sorry to learn, is on the sick list.

Friendship. — The Epworth League is doing good work in assisting the pastor, Rev. W. H. Powlesland, in the services. Lately ten members went with him to his island appointment. Good services were held and many were blessed. Bro. Powlesland is full of faith. All his meetings are having increased attendance.

Damariscotta. — "Last Sunday night was the best meeting of the season. The Lord was with us in power. One young man was reclaimed, and has already given bright evidences of his conversion. In the morning one was received in full connection. A prayer-meeting for the children is held every Sunday evening at 6 o'clock in the small vestry, conducted by Mrs. Seth Dodge. Last Sunday evening twenty-three were in attendance at the class." So writes Rev. C. L. Banghart, the pastor, Sept. 15.

Rockland. — Rev. C. W. Bradlee, the pastor, has been absent several weeks. Neighboring pastors supplied the pulpit for him. He is much refreshed and benefited by the needed relaxation. Several were lately baptized and received in full membership. The Epworth League concert, Sept. 21, for the benefit of the little blind boy, Albert Leroy Williams, whose training and education the League has undertaken, packed the church with an appreciative audience. An attractive program was given. The concert was a great success, netting about $100, which will be applied to the education of the little boy at the Perkins Institution for the Blind at Boston. L. G. March, secretary of the Y. M. C. A. of the city and a member of this church, has resigned his position as general secretary. He is the efficient leader of the choir in the church. We learn he is to give his attention to conducting singing-schools throughout Knox County. There is great need of such work in this section, and we bespeak for him the largest success.

Thomaston. — The Junior League, under the superintendency of Mrs. Webb, held in the vestry of the church, Sept 15, in the afternoon, a sale of useful and fancy articles made by the members, and in the evening gave a concert. The children worked very hard for the occasion and were greatly encouraged by the large audience. Everybody was pleased and interested. This League has held its meetings regularly every week during the summer. The children are quite punctual and manifest a lively interest in their work. They are trained in the Word of God and in song as well as in deeds of practical Christianity.

Union. — The pastor, Rev. J. D. Payson, has returned from an "extended vacation" with renewed health and strength. The parsonage is finished and painted on the outside. Rev. E. H. Hadlock gave his lecture, "The Wonders of the White City," to a good audience, Sept. 20

Waldoboro. — Rev. T. R. Hogue, who was appointed to Addison last spring, has moved his family to this village. Rev. E. B. Phelan, a brother of Revs. C. C. and D. B. Phelan, was ordained, Sept. 13, at Islesboro, to the Baptist ministry. This seems to be a family of preachers. Rev. D. B. Phelan, the pastor in this place, recently made a trip to Portland with his daughter to consult an oculist for her eyes. Sept. 14 a large audience filled the church to hear the lecture of its former pastor, Rev. E. H. Hadlock, now of Boston. The papers speak highly of the lecture. It was under the auspices of the Epworth League.

Belfast. — The Rockland District Epworth League held its annual convention here on Sept. 19 and 20. The session opened Tuesday evening with an earnest spiritual meeting led by the presiding elder. Delegates from Rockland, Thomaston, Camden and many other places were present. The program consisted of reading ten minute papers on various topics of interest to the order, followed by discussions on the same. The convention adjourned in the evening after an able address on "Wasted Forces," by Rev. F. E. White, of Dexter. The District League embraces twenty-four Leagues, with a membership of 1,200. A gain of two hundred has been made since the last convention. The following officers were elected: D. A. Packard, of Rockland, president; F. C. Dickens, Rev. J. Dana Payson, Wilbur Macomber, and Rev. J. A. Folsom, vice-presidents; Miss E. F. Miller, recording secretary; Miss Georgia Pratt, Belfast, corresponding secretary; A. F Burton, treasurer; Rev. I. H. W. Wharff, Rev. S. L. Hanscom and H. C. Day, executive committee; Rev. C. C. Phelan, Mrs. A. F. Piper and L. L. Robinson. committee on program. The decorations of the church were very fine. Much time and labor must have been expended in collecting so many autumn leaves and flowers. AMOS.

NEW HAMPSHIRE CONFERENCE.

Concord District.

Concord. — The "times of refreshing from the presence of the Lord" have come to this city. In the revival and quickening of the allied churches; in the widespread general interest in religious things; in the large number awakened and publicly declaring their purpose to enter upon a Christian life, the present time exceeds all similar seasons known here in the past. The meetings have been under the direction of Rev. B. Fay Mills, and continued ten days. He preached three times each day. The services were held in the South Congregational Church, the largest in the city. Overflow meetings were also held for those who could not get into this church. Fifteen hundred persons are reported to have signed cards which were distributed during every service. The printed card contained these words: "I desire to lead a Christian life." On each card were blank lines for date, name, residence, and church or pastor preferred. A committee assorted the cards and passed them over to the pastor indicated thereon. The two Methodist churches received over one hundred each. Rev. G. M. Curl, pastor of Baker Memorial Church, having been with Mr. Mills in his meetings at St. Johnsbury, Vt., has been an efficient worker in these meetings. Rev. J E. Robins, pastor of the First Church, has been equally so, and is especially happy over the results, as his two sons — promising young men in their last year in the high school — are among the converts. The several churches are now holding special and separate services. All the pastors realize that great responsibility now devolves on them, both in caring for this multitude starting in the new life and in carrying forward the work begun to assured and still greater results. Evangelist Mills has elements of great power, and he was greatly aided by the vocalist, Mr. Lawrence Greenwood, and by Mr. Ralph Gillam, who preceded Mr. Mills several weeks, preaching in separate and union meetings. On the second page may be found a hymn of thanksgiving written for the occasion, which voices the sentiments of many glad and grateful hearts in this city at this time. S. C. K.

Dover District.

Haverhill, First Church. — The quarterly conference expressed great regret for the continued illness of Rev. P. M. Frost, which has practically disabled him since midsummer. Arrangements have been made with Rev Dr. C. E. Hall, late of West Wisconsin Conference, to give service as associate pastor during Mr. Frost's disability. That this sick minister, greatly beloved and useful in every place which he has served, may soon recover, we must all devoutly pray.

Rev. C. J. Fowler, with his usual energy and sagacity, has planned a campaign for souls at *Grace Church*, to begin at once, with Rev. G. A. McLaughlin, of this Conference, as special evangelistic helper.

The *Third Church, Haverhill*, hopes to participate in the glory of grace under the temporary pastoral labors of Rev. F. E. Rollins, of Lowell. They organized a Sunday-school with 37 in attendance, Sunday, Oct. 1, and by a diligent religious canvass expect more to follow.

Merrimackport, under Rev. T. W. Sprowle, is doing well. The Junior League now numbers 25, and is growing well under good leadership. The Sunday school has now an attendance ranging from sixty-five to seventy-five, and a band of personal workers is being trained for spiritual work under the eye of the pastor. The League Bible class is going through "Jesus the Christ," with great profit. Tuesday evening, Oct. 3, the Mallalieu Circuit met with this chapter, forty three delegates being present. An attendance of 250 is reported and an eminently profitable occasion. With relief from financial stringency, consequent upon long-continued business depression in this village, this field will speedily become "a garden of God," and that we expect by grace. G. W. N.

VERMONT CONFERENCE.

St. Johnsbury District.

St. Johnsbury. — In the death of Rev. Josiah Ward, an esteemed local preacher belonging to this church, the Conference as well as the community have met with a great loss. Bro. Ward had never had a parish of his own, but had often given his services to neighboring pastors. His sermons were always clear, thoughtful, helpful and acceptable. He was at one time steward of Newbury Seminary, and for a long time an honored trustee of the Vermont Methodist Seminary, to which he left $9 000 by will. He had no children, but leaves a wife to mourn her loss.

Sheffield. — Sept. 17, 6 were baptized by Presiding Elder Hamilton, and 2 received into full connection by Pastor Dixon.

Cabot. — Through the favor of a city gentleman spending the summer in Cabot, Dr. H. L. Hastings, of Boston, came up and preached to a union congregation at that place the morning and evening of Sept. 17, speaking on "The Word of God" in the morning, and "Gathering Unto Jesus" in the evening. Both sermons were masterly presentations of truth and greatly pleased and profited the people. The Epworth League has nearly secured sufficient funds to repair and decorate the vestry.

Barre. — Any person at all familiar with Barre knows the cosmopolitan character of its population and the babel of tongues heard on its streets. An enumeration of the various religious organizations now in the field may afford some indication of the diversified tastes of the people. As far as possible the bodies are given in order of their organization: Congregationalist, Methodist Episcopal, Universalist, Roman Catholic, Baptist, Presbyterian, Protestant Episcopal, Free Methodist, Independent Evangelical, Christian Scientist, Plymouth Brethren, and another company not yet christened. Rev. Joshua Gill, once pastor of our church here, recently made a pilgrimage to this place for the purpose of securing the formation of an organization, both here and at Montpelier, of the split of a sect to which he now belongs.

Troy. — Rev. S. G. Lewis is the popular young pastor at this place. Presiding Elder Hamilton baptized three persons at the last quarterly meeting, and the work is going finely.

Walden. — The pastors at this place and Greensboro Bend, being both probationers in the Conference, meet each week to review their Conference studies — a most admirable method. Pastor Armstrong of this place has a parish six miles square, and is the only preacher in town, hence the work is hard.

St. Johnsbury Centre. — Pastor Chase, of this place, had the honor of being selected for an important office by the recent First General Conference convention of the Epworth League.

Preachers' Meeting. — The second Preachers' Meeting of the district will come Monday, Tuesday and Wednesday, Oct. 30-Nov. 1, at *Hardwick*. Bro. Worthen, the pastor, assures us that the people of the place will give a hearty welcome to all pastors and pastors' wives who may come, and earnestly desires a full attendance.

V. M. S. — New students continue to come, three having been registered last week. Dr. Smith, the new principal, is making an unusually fine impression, both in school and by addresses and sermons in various places. The Seminary is clearly on the up-grade.

Hardwick. — The M. E. Church at this place is undergoing thorough repairs. Dr. Worthen is seeking to secure a general advance.

Mid Year Meeting. — Dr. Smith will give an address the evening of Oct. 17 on "The Best Methods of Study." This will be of great value. Other lectures will be interspersed through the examinations. Board and lodging will be furnished at the Seminary boarding-house at fifty cents per day; but those wishing such accommodations must write Dr. Smith in advance. Candidates will need to reach Montpelier the evening of Oct. 16, as the examinations will begin *early* the next morning. RETLAW.

Montpelier District.

Gaysville. — At a recent quarterly conference it was voted to repair the church at Stony Brook. New sills will be put in, the roof shingled, and thorough repairs made internally. Nearly enough money was pledged to cover the expense of repairs. The pastor, Rev. C. W. Morse, is winning success.

Williamsville. — Money has been raised to paint the church. Two have been received on probation and one into full membership recently. Congregations are larger on this charge than for some time in the past.

Jacksonville. — The church at this place has been shingled recently. The pastor, Rev. Thomas Collins, entered the matrimonial ranks last week. We wish the young couple much joy and a pleasant journey through life. L. L.

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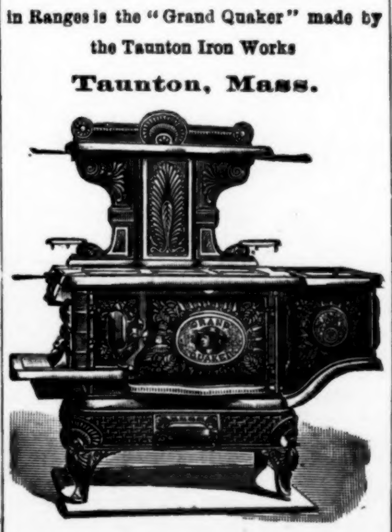

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